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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

VOL. XXIII JULY 1952 No. 7

"THUS HAVE I HEARD"—

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The root of the matter is a very simple, old-fashioned thing, so simple that I am almost ashamed to mention it, for fear of the derisive smile with which wise cynics will greet my words. The thing I mean—please forgive me for mentioning it—is love, Christian love, or compassion. If you feel this, you have a motive for existence, a guide in action, a reason for courage, an imperative necessity for intellectual honesty. If you feel this, you have all that anybody should need in the way of religion.

These are the words of Bertrand Russell, a confirmed materialist, a thoroughgoing rationalist, a disbeliever in the psychic and the occult. They are from his latest publication, *The Impact of Science on Society*, issued on his 80th birthday a month and a half ago. He pleads for the removal of distrust between East and West; he finds the ways and means which are being used or recommended "silly"; he looks to time to bring wisdom. Meanwhile, he offers his own remedy, quoted above, which is a teaching of the many saints and of all sages of all times. It is the ancient teaching repeated by Jesus who came after the Buddha, as of Lao Tzu of China who was Buddha's contemporary. And there are others. In our own days Gandhiji demonstrated the profound significance of that verity which is the centre of the true Religion of Life, whatever the name. By it not only individuals but nations also can live in peace and progress in harmony. That ancient teaching which the Tathagata Himself repeated is: "Hatred ceaseth not by hatred but by love—This is the Eternal Law." Bertrand Russell repeats this. The teaching is scientifically sound, psychologically accurate, and morally true.

Almost at the same time, India's great Prime Minister expressed his conviction justifying his foreign policy. His words give support to the sage advice of Bertrand Russell and show how deep an impress Gandhiji's influence has made on

the heart of Jawaharlal Nehru :—

Let us understand the historic currents in the present phase of human history, when we stand on a verge which may lead to grave disaster or to a new world. The way of war, including what is called COLD WAR, is not the way we or any country should pursue. It coarsens and degrades people because we tend gradually to live a life surrounded by hatred and anger and violence. It passes my comprehension how, after a terrific war, you can rapidly build up any social or economic order that you may aim at, because it will take generations just to get rid of the ravages of war. It also passes my comprehension how some people who dislike communism and make it an enemy, think they are going to put an end to communism by war.

This moral, religious and spiritual teaching is influencing an increasing number of people. Sword cannot kill Satan. Wars cannot destroy War. Violence cannot overcome violence. These are trite axioms for the religiously minded and principles for practice for the spiritual aspirant. Yet within them lies the seed idea from which the true ideology will grow. Therefore we must welcome such words as these of the famous Pastor Niemöller. Recognizing that Stalinic Communism is not acceptable to the West and referring to the view that " the one alternative to stop it naturally seems to be war," he said :—

But nobody believes that war really will be an effective means because of its results. And so far as I know, nobody really wants to have a war. In Russia I have told my story, which I have told many times and in many places of the world, that personally I do not believe that there is a single millionaire in the United States of America today who would not gladly give up all his millions and starve and go as a beggar, if only he could prevent the third world war by this way. So I found that in Russia, as well as in my own country, really nobody believes in war as a means ; nobody wants to have a war. But it is just the lack of confidence that the other one will not make war, and so people are afraid of each other, and that brings us into all our difficulties.

This lack of confidence in others, this fear that they will attack us, is a major force which corrodes peoples' hearts. As long ago as 1888 H. P. Blavatsky wrote these pregnant words :—

With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the " ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so

intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us.

Such statements as those quoted above are bound to open the spiritual intuitions of an increasing number of men and women. Unity through such ideas is bound to produce united action. Let those who believe in the Law of Compassion become active in heart, mind and speech and unite to affirm the truth, to understand it better, and to popularize it widely. What truth? This:—

Compassion is no attribute. It is the Law of Laws—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

SHRAVAKA

THE LAW OF LOVE

Finding strange the blindness of the men who believe in the necessity for violence, and convinced as I am of the contrary, it is not arguments, however, that can persuade me and convince others of the truth; what determines my belief is the certainty of the spiritual nature of man, of which love is the manifestation. But real love, revealed to us by Christ, excludes the possibility of all violence.

I do not know, and no one can know, if the use of violence or resignation when threatened with evil is useful or useless, harmful or harmless; what I know, and what every one knows, is that love is good; it is good when men feel affection for me; it is much better if I feel affection for men; in fact, the greatest good of all is my affection for all, not only for those who love me, but, as Christ said, for those who hate me, who injure me.

Strange as it may be to any one who has not felt this, it is nevertheless true; and the more I ponder on it, the more surprised I am not to have felt it sooner.

The real love, which denies self and identifies its "ego" with another is synonymous with the awakening in the soul of the superior, universal principle of life. This love is the true, and gives all the good that it can give when it is only love—that is to say, free of any personal interest. And it is this kind of love that must be felt for the enemy or the offender.

...It follows that the human soul suffers when one opposes evil to evil, and on the other hand, feels the greatest happiness in returning good for evil.

LEO TOLSTOY

A PILGRIMAGE OF FRIENDSHIP

[This article by **Prof. K. R. Srinivasa Iyengar,** Professor of English in the University College of Arts, Andhra University, Waltair, and a well-known English writer and critic, should convince any one of the tremendous potential contribution which judicious exchange of persons between countries can make to mutual friendship and good-will. Such a carefully planned tour as this arranged by the British Council for an appreciative visitor from abroad can be productive of more good than aimless holiday jaunts of hundreds, though these also widen the horizon. The day when restrictions upon the free movement of persons and of currency are removed will be a red letter day in the calendar of human relations across the artificial boundaries that now keep people in compartments, except for the privileged few. The citizens of all countries have lost a large amount of liberty in fighting two wars for securing freedom.—ED.]

I was in Britain last year from mid-September to mid-November as the guest of the British Council. I had a gorgeous time, for the Festival of Britain was still on when I reached London. Presently, however, the news of the King's illness cast a sudden gloom, and it was instructive to watch the anxiety of the people during those critical days of the operation and the unfolding promise of complete recovery. The political landscape too was not wanting in excitement, due to the Persian crisis and the Egyptian crisis, and the General Election that followed.

I came upon the first burst of autumn colouring in Windermere and Grasmere, ideal places in which to witness so enchanting a phenomenon; and I spent a perfect afternoon at Loch Lomond and in the Trossachs, surely among the loveliest spots in the world.

I visited the universities—Oxford and Cambridge, Edinburgh and Glasgow, and many of the newer foundations as well; they were just reopening after the long vacation, and the Halls were filling with a new generation of eager-eyed undergraduates.

I saw places of historical, antiquarian or literary interest; I saw plays and pageants, cathedrals and country houses; I visited libraries, museums, art galleries; I often wandered alone, losing myself in town or country; I met and conversed with people of all sorts, but during all those weeks, never for a moment did I feel that I was in a foreign land. Having read English literature and taught it for two decades and more, I had already grown familiar with the land and the people of Britain, seeing them, though, only as through a glass, darkly, as it were. But *this* was the reality, and I was by no means disappointed by it; on the contrary, English literature seemed to acquire a new glow from this contact with reality, and what had been obscure

before now assumed a transparent clarity.

It was no Utopia to which I had gone; the weather was occasionally trying, the tempo of urban life often made me shrink within myself and the vegetarian food that I got was insipid, more often than not; but I was happy in Britain, and I learned to admire and to love its inhabitants. A sense of tradition is deep-rooted in them; the changeless persists beneath the glittering draperies of change. The aroma of antiquity and the sanctity of tradition are miraculously preserved to lend a flavour and impart a beauty to the façade laboriously constructed by modern science and technology. This elusive national trait of always relating the present to the past, so that they may both strive towards a still better future, is perhaps the real secret of Britain's survival as a great nation, almost the greatest, taken all in all.

Besides this instinctive reverence for tradition, the people of Britain have other distinguishing marks: their sense of discipline, which is as second nature to them; their unfailing, almost embarrassingly elaborate, courtesy; their capacity for hard thinking and hard work; their marvellous gift of patience; their shrewd understanding of men and affairs; their humour and their humanity—these too are among the ingredients of the national character, and determine the British way of life. Conservative by nature, the British for that very reason are almost the only truly progressive people in the world, for it is not merely the desire for reform but the paramount need for it that decides its pace and its scope. The changing, the altered, the abiding, all keep house together; the 15th century, the Victorian Age and the present day harmonize somehow,—as in Magdalen College, Oxford, for example, the brilliant hues shading off gradually into darkness, and neither life nor poise being sacrificed.

Four months have elapsed since I sailed from Southampton on my return voyage. Yet there are certain events which retain their vividness —places seen, persons met, ideas ardently exchanged—and these have grown into me and have become a part of me. For indeed this adventure of discovering Britain was also a pilgrimage of discovery of friendship. One was received with courtesy and consideration nearly everywhere: but one needs more than these to be able to scale the Himalayas of realization. One needs generous understanding; one needs friendship, friendship which leaps across the barriers of age, race, language, tradition; and one needs the humanizing and enfranchising grace of simple sinless love—Christian love. And I found them all, both where I specially sought them, and, sometimes, even in the most unexpected places.

The 18th of September, for example, was packed with memorable experience. I spent the greater part of the day in the South Bank Exhibition and nearly tired myself out making the round of the various

pavilions. In the evening I met, at Mrs. Ewer's, Mr. and Mrs. Carver, and, since they had all visited India, talk was easy, and P.E.N. fellowship did the rest. Hermon Ould was in the hospital, they told me, and he had made inquiries about me. (But none of us realized then that his end was so near.)

From Mrs. Ewer's I proceeded to James Strachey's place in Gordon Square. I had exchanged a few cordial letters with him in 1938 when I was arranging for the publication of my book on his brother Lytton, and I was now naturally excited and even a little afraid. But James put me at my ease at once. "The house is in some disorder," he said as we went up the two flights of stairs, and the strong smell of fresh paint was almost overpowering. Mrs. Strachey joined us, and we had dinner together —a purely vegetarian dinner. An elderly couple, the Stracheys looked distinguished in every way. There was ease, friendliness and culture in the very atmosphere. Tall, grey-haired, with a beard clipped short, unlike Lytton's, James Strachey looked very different from his portrait in the Tate Gallery. Mrs. Strachey, tall, slender, graceful, with high-arching eye-brows, bore a faint resemblance to the Virginia Woolf of the later portraits.

James's life-vocation has been the rendering into English of Freud's Works, and his sister, Dorothy Bussy, has translated André Gide (most of him) into English. During and after dinner, conversation flowed freely, and I felt that I was among friends. I saw around me rows and rows of books. There were Lytton's works in original or in translation, and James showed me a copy of *Eminent Victorians* in Japanese!

The Stracheys put various questions to me relating to India and her new responsibilities. The Strachey family had had affiliations with India for several generations, and so James and Mrs. Strachey seemed to be greatly interested in my remarks on the Sarda Act, the situation created in Hindu society by post-puberty marriages, the language, the educational and the Communal problems, and the social and political scene in India. James made a reference to *Olivia*, the best-seller which his sister had written at the age of 80 and also to the successful revival of Lytton Strachey's play, *The Son of Heaven*. It was nearly midnight when I took leave of my hosts and went back to my room in Connaught Square.

September 29th, 1951: Another memorable day. A rather misty morning in Bristol. Prof. August Closs, Head of the German Department in the University, called at my hotel and took me in his car to see St. Mary Redcliffe, and the Bristol Cathedral. Closs told me that there was no other church quite like St. Mary Redcliffe anywhere in Europe, and indeed its Gothic arches, the clear lines throwing the arches into bold relief, the fusion of lightness and grace, the magnificent harmony of parts, all produce an effect that is altogether indescribable. The Bristol

Cathedral was no less impressive, though perhaps it lacks a little of the sheer grace and other-worldly aspect of St. Mary Redcliffe.

Professor Closs then took me to his house, a lovely, lonely spot on Stoke Hill. Near the garage he showed me the church which his twelve-year-old daughter, Elizabeth, was erecting—a plaything, but very pretty! Lizzie herself now greeted us, smiling, and entering the house I met her mother, Hannah Closs, the novelist. Hannah is frail, slim and fairy-like. A Professor's daughter and now married to a Professor. Hannah's interests are art, beauty, poetry—the inner life and its transfiguring significances. Once again I was among friends, for kindliness enveloped me. There were books everywhere; here, a piano; an image of the Buddha there; a tapestry (Mrs. Closs's work) hanging upstairs; Lizzie's room, stamped with her character; the garden—they wished to show me everything, first editions, rare books, a letter in Goethe's handwriting; there was so little time, and there was consequently a sweet disorder in the behaviour of us all.

Properly protected by pull-overs, rugs and overcoats, we started at 2 in Closs's open car for Wells and Glastonbury. It was an exhilarating drive; the mist had disappeared and the sun was glorious; and all the earth was gay. The breeze was strong but not violent. Having passed the little town of Wells we reached Glastonbury at 3 p.m. Ever since, 15 years ago, I had read John Cowper Powys's *A Glastonbury Romance*, the name had strangely fascinated me. Here was Glastonbury Abbey in ruins—but splendid in its ruins. A tower here, a portion of intersecting arches defying Time's ravages, the abbot's kitchen entire, bits of the original pavement, all can be seen now, and they give us some idea at least of the original.

On our way back we saw the Cathedral at Wells, yet another impressive structure. The men of the middle ages were men of faith—religion and life were one to them—and that was how such stupendous edifices, houses of holiness which were also houses of beauty—often of transcendent beauty—went up all over the country. By 7.30 we were back in Bristol. At dinner we talked as though we had known one another all our lives. At 10.30 Mrs. Closs read to us, at my request, a few pages from her new novel (still unpublished), the third volume in her Albigensian trilogy. It was an unusual experience to hear a novelist read her own work and, as she read, the words stole over me like music. It was a beautiful passage, charged with poetry, and I said so. It was midnight when I reluctantly returned to my hotel. Next morning, at 11, Professor Closs came again, and I joined Hannah and Lizzie in the car. Later we took a walk through the garden when I referred to the Savitri legend and Mrs. Closs told me the story of the Grail legend. Lunch at their home at 1, and at 2.30 they left

me at my hotel, and it was "*Au revoir*" at last.

I left Bristol for Dorchester the same day. A car met me to take me to Chydyok. The drive through Dorchester—Hardy's "Casterbridge"—was exciting, and presently, branching off from the main road, the car raced across the grassy plain and soon entered a basin with hills around, scaring the hares, which fled in all directions. At long last we reached Chydyok. Here was Arcadia—a lonely cottage, a grassy plain and rising hills, rabbits in hiding, grazing cattle, a barn in front, and yonder the sea.

At the gate Miss Gertrude Powys and her sister Philippa received me. My luggage was conveyed to Alyse Gregory's room. Chydyok is two houses in one: the eastern half had been taken by the sisters first; then, in 1931, Llewelyn Powys and his wife Alyse Gregory had moved into the western half. Since Llewelyn's death in Switzerland, Alyse had lived in Chydyok but—as ill-luck would have it—she had left for America on the very day I had reached London. I was not to meet her, but her room was now mine for a couple of days.

The rooms in Chydyok were full of books, and the walls were decorated with photographs, portraits and paintings, many of these by Gertrude. Phillipa (Katie) Powys has published a novel, *The Blackthorn Winter*, and writes poetry, but her real passion is for gardening. Katie told me how glad she was that India was now independent, and how greatly she admired Mahatma Gandhi. We had a delicious vegetarian dinner, and Gertrude promised to give me rice the next day, for her sister in America had sent her some rice opportunely! How good they were, these sisters whom I had met for the first time that evening: it was sisterly affection at its purest and best. I retired at 11, and slept in the room that had once been Llewelyn's, surrounded by his MSS. —a whole row of them.

I felt cold when I awoke on the 1st of October, but Katie was up already and working in her garden. It was Lulu (Llewelyn) who had originally laid it out, Katie told me —it had then been a mere slope. At the eastern end was Lulu's revolving shelter, rather like the one in Shaw's Corner at Ayot St. Lawrence, but smaller. There Lulu had once been taken ill and the whole night the nurse had sat with him in stormy weather. There was another shelter too, and this was equipped with a fire-place.

After breakfast, Gertrude and I started at 10.30 to pay a visit to Llewelyn's grave. We walked up the hill to the west, wading through deep grass; from the top of the hill we could see the ocean in the dim distance. We passed a group of fat cows which looked at us philosophically; they seemed to know Gertrude very well. We then crossed a field of corn-stalks and reached Llewelyn's grave at last. A massive white stone covers the ashes which had been brought in an urn from Switzerland.

The front is chiselled and contains a simple inscription giving Llewelyn's birth-date and the date of his journey's end in Switzerland. Blackthorns grow behind the stone and serve as an appropriate background. "No one loved life more than Lulu, and none could have put it to better use," said Gertrude, with feeling in her voice.

Returning from the grave, we went further down, almost perilously near the land's edge—picking flowers, smelling herbs, avoiding rabbit-holes. Gertrude knows everything about the place, and she speaks with such gentle emphasis, such beautiful precision. Thousands of years ago, the men of the neolithic age must have swarmed in that region. The remains of earthworks and small stone implements still tell that ancient tale.

Back in Chydyok, I sat in Gertrude's room and examined her bookshelves. A whole row of John Cowper Powys's works, with such characteristically Powysian inscriptions; a lower row, containing T. F. Powys's novels; a third row, all Lulu's writings, and also Alyse Gregory's; and a fourth row, Littleton Powys's works, and Dictionaries, and the *Divine Comedy*. On her sofa she keeps "Q's" *Oxford Book of English Verse*, originally Jack's present to Lulu and full of the latter's pencillings. The walls are hung with Gertrude's paintings—of her father, of her brothers and sisters, besides various sketches. I saw a self-portrait done years ago,—a perfectly ravishing Gertrude. She told me she still painted, whenever she got time: the easel was in position and I saw a sketch in progress.

In the evening, one of their friends, Dr. Charles Smith, joined us at tea. He had come walking from a distance of five miles, and the talk turned, among other things, on Indian spirituality, Ramakrishna, Sri Aurobindo, and Ramana Maharshi. An uncut diamond—that was Dr. Smith. Such men and women like Gertrude and Katie are indeed the salt of the earth.

Dinner at 8.30: more rice, cooked in cheese, pepper, tomatoes, chillies and salt. Katie asked me how I would differentiate between "soul" and "spirit." I was taken aback, I slowly answered: "So long as the sense of separative identity remains, we may call it the soul; but when its oneness with God is realized, we may call it the spirit." I was again drawn into a discussion on Gandhism and on Aurobindian spirituality, and I promised to send them a copy of my book on Sri Aurobindo. Next morning, after breakfast, I started for the station. The sisters put me in the car and wished me all joy in England. "I shall tell Alyse," were Gertrude's last words—or among her last words—to me. I looked behind to see Gertrude and Katie as long as I could: but the car had already shot into the plain, and soon all was blotted out, and only the green grass and the sloping hills and the grazing cows filled my dimming vision.

Two or three busy weeks followed;

I " covered " Manchester, Liverpool, Leeds, Durham, Newcastle, Glasgow and Edinburgh. I reached Cambridge on the 21st of October, *via* London. Here was Trinity, Strachey's college ; here St. John's, C. R. Reddy's ; and here King's, Sri Aurobindo's college.

I was due to dine with Mr. E. M. Forster at King's on the 23rd. The Chapel at King's—like Magdalen's Tower in Oxford—is without question one of the absolutely beautiful pieces of architecture in Britain, and I slipped in and heard enraptured the evensong, forgetting myself for a while. Then I went to Mr. Forster's room, and he welcomed me with the remark that I hadn't changed since he saw me last at Jaipur in 1945. Mr. Forster had lately broken his ankle, and limped a little, but his face was as radiant as ever ; there was no diminution in his vivacity, and distinction was written on his features and movements. He was worried a little because he wasn't quite sure if I could get a purely vegetarian dinner. In spite of my protests, he limped his way to the chief waitress, and presently returned with a sunny face and declared that it would be all right. He introduced me to the Provost and some of the Fellows of King's, and we all trooped to the Dining Hall, walked in file through the students, and went up to the High Table. The portraits on the walls—Hugh Walpole, Goldsworthy Lowes Dickinson, Oscar Browning, J. K. Stephen, Forster himself—partly contributed to the subtly charged atmosphere. After dinner we went to the Common Room, and from there to the room of Mr. Bennett, an undergraduate, where about a dozen students and Mr. Bennett's own tutor had already assembled.

After coffee, Forster began to read his unfinished, unpublished novel, *An Arctic Summer*, written before the first World War. He took about 90 minutes to read the six chapters —he read beautifully, suggestively, occasionally even participating in our laughter. Martin and Venetia and her imperious mother and the mysterious young man who saves Martin from falling under the train —Forster had jerked them into our midst, and there they performed their gyrations to our great delight. When the reading was over, sandwiches, biscuits and beer passed round, and the many eager listeners now directed at Morgan Forster a barrage of questions. Comments followed, and these were spiced with wit and humour, and I felt that, given a chance, the students would have completed the novel in a dozen different ways, all equally convincing.

Forster asked me if I had had any experience of being involved in an emergency—like Martin in the cinema house. I referred to the earthquake in 1938 and the floods in my village in 1924. Other questions followed—the caste system, intercaste marriages, conversions and the consequent multiplication of castes, Pakistan and the Kashmir problem,

polygamy, widow re-marriage, post-independence trials, the problem of soul-searing poverty—and so the discussion went on and on. It was past midnight when the company broke up at last. Forster and I bade good-by to our host and, having ordered a taxi at the porter's lodge, he left me at my hotel and drove to his friend's house for his night's rest. In his Rede Lecture on Virginia Woolf, Forster sadly remarks: "No light shines now from Cambridge visibly." That was perhaps true in 1941—but with Forster installed at King's, the light of Cambridge shines once again, dispelling the mist of unreason and the darkness of ignorance.

After a week at Oxford, I returned to London, and during the two weeks I spent there I often met the young novelist Mr. Michael Burn and his charming wife, Mary. By a fortunate coincidence the room booked for me by the British Council happened to be on the first floor of the house occupied by the Burns. Michael's *Yes, Farewell,* written when he was a prisoner of war in Germany, is a first novel of unusual power, one of the very best war novels I have read. It is full of politics, but its principal merit is that, in the final reckoning, it is the men who interest us, not their politics. However politics may poison and pervert humanity, under the skin all the generations of Adam are one and the same.

Burn's second novel, *Childhood at Oriol,* an even maturer and mellower work, had just come out, and he was good enough to give me a copy. *Childhood at Oriol* is a triumph of characterization, and it evokes with uncanny precision the fever of the between-the-wars week-end in Europe. Michael was working on a new novel, set in Hungary, so his housekeeper Vera Pratt told me; and Vera's housekeeping was both a human art and a domestic science. The Burns are a wonderful couple: Michael—earnest, sensitive, intellectually alert and Mary—generous, understanding, fascinating. They are of the aristocracy of intellect and beauty, but they are at the same time modest and unassuming. They were among the last to bid good-by to me on the day I left London to embark at Southampton.

And so ended my pilgrimage of friendship in Britain.

K. R. Srinivasa Iyengar

SPECIALIZATION AND MECHANIZATION

[**Dr. Irene Bastow Hudson,** a medical practitioner of orthodox training and unorthodox sympathies, which this article reveals, pleads here for more natural and integrated living, for natural as against acquired immunity to disease, and for readiness to learn from the great medical systems of the past, as well as for education in the art of living, about which there is much to learn from the ancient East.—Ed.]

Does specialization in Medicine and Education lead to mechanization ? It would seem inevitable that it should to some extent.

Some 80 or 90 years ago an eminent British surgeon said that specialization would destroy the chief value of medical work, and could only be desirable, to a slight degree, in certain professional subjects. To him the essence of the healing Art and Science lay in a thorough knowledge of the complete human being. In this Paracelsus, born 1493, like Hippocrates of a much earlier date, entirely agreed, and so do most general practitioners nowadays.

Overdevelopment of physical intellectuality does not of necessity destroy the soul but it does tend to smother and even at times to annihilate those spiritual attributes with which each was endowed at birth, leaving lopsidedness and incompleteness. True integrity is not encouraged by our present living habits, our education, our creeds or even by our modern philosophy.

As more persons are preserved and kept in comparatively good physical health to a later period of life, so also do we find more psychopathic tendencies, more senility and a greater pressure on our mental hospitals. How does specialization help or hinder ? Is it the general practitioner or the specialist who deals with ill health in its early stages, and wards off the greater evils ? What specialist treats the mental disturbances of adolescence, menopause, drug-taking ? When the condition has become chronic, and often incurable, the patient usually reaches the consulting rooms of able specialists, but what of the period prior to this ? With the very vast amount of knowledge now available there is need of some specialists, but the medical problem is that the consultant should remain a doctor, whose intention is to cure the patient, and not an " oracle " to pronounce judgment on a small portion of a human being.

Obviously, the mechanistic idea is not seen only in Medicine, Industry and Education ; it appears everywhere and it takes very little account of anything not actually visible to the physical eye or with the microscope. A human being should have physical, mental and moral attributes in proper proportion, but such wholeness or integrity is seldom seen.

Nature's laws are too often disregarded, and innate idiosyncrasies are classed as so much "bunkum." As we mentioned Medicine first we must here admit that the individual human element is not convenient to doctors. It can lead to much trouble, forcing special consideration of each patient, whereas we now treat (allopathically) mainly diseases rather than patients. The unusual patient always needs very careful handling.

To us it seems that the mechanical urge and age vitiate much of the best work in any system of life. Perhaps the study of modern Science in Medicine and Physics could, even now, be linked in our universities and medical schools with a study of the more fundamental subjects of occult Physics and Metaphysics, and even occult Philosophy. If that were done the future physical and mental health of our race would show more progress and we should ultimately require fewer institutions for the care of the sick in body, soul and mind. Philosophy of the ancient stamp worked with Medicine and Education and provided the way of life which kept the integral man healthy.

Day by day, hour by hour, we break the laws of Nature and think that we can get away with it unpunished. In work, in play, in eating and drinking, in marriage and in sports we ill-treat our bodies and our minds, and do not consider any higher attributes. We do not learn to relax between our feverish activities. By turning ourselves into machines we can and must divorce our higher selves from the lower, and continue to eat, drink and sleep like automata. Scarcely could we hope to propagate a healthy population! If we are to be thus standardized after one pattern what becomes of the "ancestral germinal cell passed from father to son through long generations"? If we consider this cell only from the physical angle, there is still the ancient law of Hermes: "As above, so below; as within, so without, etc.," which, by analogy, gives this cell a spiritual value. The so-called Freemasons might also take a little time to consider the meaning of their symbolism. Roy Mitchell and other writers have given clues to this antique Ritual, without divulging important secrets.

Where are vision and integrity and what of the Third Eye, by which the "WHOLE" could be seen? What of the future? The banished Mind-soul or upper Triad seeks a body through which to work for Humanity: it cannot work through a machine. Must these divorced Egos or Mind-souls wait indefinitely to complete their cycle of service and development?

True Philosophy might be called a way of living; it demands a wholeness in idea and in thinking, and its studies are adapted to all world conditions. It belongs to all age periods, all centuries and all climates; it is a study equally adapted to the older Nordic races, the Chinese and the Indians, the Greeks and the Romans,

and the modern peoples of our restless 20th century. Philosophy cannot be departmentalized and broken up: it pervades all other studies, helping to form man's ethics and his morals.

Nature does not make all trees or birds or fishes from one mould or after one pattern. Why should we use our best endeavours to stunt and distort individual growth? Educational systems of the past and some of those at present in use were not all constituted to that end. Yet the modern trend is to grade and graduate, to standardize in all things, exactly as if each human being were born with the same characteristics and in the same stage of mental and spiritual development as his neighbour. Junior students take up the study of Geography (a sacred science) or of History, for a short period, without any glimpse of the universality of the subjects. French, German or Spanish is often learnt without reference to the history of the language or the people to whom it is a native tongue.

As the condition of our bodies at birth is mainly due to the *Skandhas* (groups of attributes) we bring over from past lives, so when we suffer later in life from ill health, it is obviously caused by our racial, family and personal Karma, which our will-power has been unable to correct or expunge. Given wholeness of body, mind and spirit, much early ill health may be controlled—even eliminated—and WILL can hold a disintegrating body together for a long period of time.

To begin with, the child should be educated as to body, mind and spirit in the art of living. There are many laws of Manu to which we might return in these modern days, and thus make it possible to give education in the earlier years on the old lines. By that means children would grow up with a wholesome foundation on which to build their adolescent and adult lives. Whatsoever a child learns before the age of seven cannot be utterly lost, though it may grow very dim. If the above-mentioned laws are absorbed in youth, the adult should never become either a machine or a chronic recipient of drugs.

True preventive medicine begins in this life for future incarnations and with early education. Immunity is dependent upon the bundles of *Skandhas* that we bring over and not upon serums and anti-bodies. That may sound like treason to Modernity, but few of us would exchange natural immunity to disease for the acquired immunity provided by the injection of foreign substances into our blood streams.

The older systems of Medicine cared less for the physical and the material: more for the causes and ultimate cure of ill health, which always starts in the mind, is a throwing into disharmony of the whole working of the human being. That is the reason why mechanical, piecemeal treatment of the ailing patient never restores him to good health and integral living.

Egypt and India were great leaders in olden days. Could India stage a return to more natural methods of medical and hospital practice it might meet with great response. There must be many in Asia who would gladly see a revival of the old medical system of Ayurveda, which system did not disdain the help of Nature, Philosophy or Religion.

For over 300 years Homœopathy has been known to the West. It is a system of treatment designed to benefit the whole patient, in which special cognizance is taken of the mental symptoms. All remedies are carefully proved so that the keynote of the system—that what can cause can also cure—may be used to advantage.

The use of electrical vibrations is becoming gradually known, though not yet generally accepted, in the West. Clairvoyance is a stranger, and a very suspicious one, to modern medicine, which is, none the less, willing to investigate many sacred bodily constituents and organs, *e.g.*, Blood and the base of the Brain. But examination is made by machinery which we think we can control. For a doctor to examine by electric vibrations, intuition, or clairvoyance would still raise suspicion, as the methods are not fully understood. So few are there among us who have troubled to purify, to develop and to use—*for the good of Humanity only* —the gifts they may have brought into the world at their sacrifice of birth.

There is no doubt that the majority of doctors have their own personal philosophy, just as there is no doubt that the chief motive power behind the medical profession is the desire to promote the welfare of humanity. The hard work, expense and danger of medical training and practice would not be undertaken by young men and women unless there was a very strong urge to join the profession. It is the frustration caused by the mechanical and political trend in these modern days which is to blame for lack of fulfilment of our best intentions.

If it were possible to obtain the opinions of the Educationists and those in the Medical profession we should almost certainly find that the majority would vote for a return to simpler and more integral living, only too glad to shake off the smothering complexities of this mechanistic and material age.

Johann Wolfgang von Goethe was not the only man who hoped "in the good, the whole and the TRUE resolutely to live and honourably to die!" He succeeded only in part: can we make the effort to do at least so much with an added two centuries of civilization to help or hinder us?

IRENE BASTOW HUDSON

MY WORK IN ASSAM

[**Miss Margaret Barr,** whose book, *The Great Unity*, has passed through more than one edition, describes in this essay the valuable work which she has been doing in Assam. The stand which she made for non-sectarian education was highly commendable, an earnest of the sincerity of her conviction, expressed in an article entitled "What Religion Should We Teach Our Children?" which she contributed to our August 1947 issue, that, so long as school instruction "remains in the hands of people whose chief concern is to proselytize for one particular faith, just so long will children continue to grow up either with narrow, exclusive notions about religion or with no interest in it at all, as at present." From paving the way for Basic Education for the Hill Tribes of Assam, it was a logical step to planning, as she did, for an experiment in community living in a self-sufficient, co-operative Centre, where productive work and culture would go hand in hand and the foundations would be laid for a Centre for rural reconstruction on Gandhian lines, informed by an ardent but tolerant religious spirit.—ED.]

I came to Assam in 1936 as the representative of the General Assembly of Unitarian and Free Christian Churches of Great Britain, to see what I could do to help a small indigenous Unitarian Movement among the Khasis. This had been started nearly 60 years earlier by Hajom Kissor Singh, a Khasi whose wide reading and deep religious experience had led him to reject the narrow exclusiveness and a good deal of the doctrinal teaching of the local Mission Churches and to develop for himself a Liberal faith which he later discovered to be none other than what in the West is called Unitarianism. He rejected the doctrine of the Trinity as unscriptural and incredible, and the worship of Christ as contrary to his own express teachings and to true monotheism. He accepted that the teachings of Christ, especially as contained in his assertion that the great twofold commandment of love for God and love for man, quoted from the Old Testament, contained the heart and soul of religion. He believed that Christ was a great revealer of God just because he was human like every other son of man, and that his greatest work, like that of all the world's great saints and leaders, was to show that man was a child of God and to reveal the heights to which human beings can rise when they know that that is true of themselves also and not only of him.

Singh's reading took him far afield, not only in the Christian scriptures, but also in Hinduism, Buddhism, the Chinese scriptures and the Greek philosophers, and nowhere, save in the dogmatic, exclusive claims of creed-bound churches, did he find anything to conflict with this great faith that the essence of

religion lay in obedience to the two-fold commandment, *i.e.*, in a mystical realization of the nearness and dearness of the Divine Parent to the individual human spirit and in the outcome of that experience in a life of love and service to his fellows.

In 1923 he was called from the scene of his earthly labours, leaving his little group of churches leaderless. And from then on, though they hold with courage and fidelity to what he taught them, there has never arisen amongst them another leader with anything resembling his vision, inspiration and consecration. After 15 years amongst the Khasis I can only say that the better I know them, the more do I marvel at the mind and spirit of Hajom Kissor Singh.

My work since 1936 has been primarily with this little group of churches.

I saw from the beginning that they were crippled by lack of educated leaders and that the first necessity was to open up educational opportunity, which hitherto had been confined almost exclusively to the Christians and a few of the more well-to-do amongst the non-Christian Khasis. One of the first things I did after arriving in Assam was to meet the Director of Public Instruction to find out from him what the educational position was. In that first interview he used some words that have been in my memory ever since. He said, "There is no hope for Khasi education till something is done to break the strangle hold that the Missions have got upon it." Strong words for a responsible Government officer! I decided then that the strangle hold must be broken if non-Christian Khasis, including Unitarians, were to be given a fair educational opportunity. And for the next 12 years that was my most important work.

With a small school that rapidly won the approval of the Education Department and the inspecting staff by its improved methods of teaching, I started a new tradition in Khasi education, for the school was completely non-sectarian and gave no special privileges to people belonging to my own church. The Managing Committee and the staff both consisted of people drawn from most of the different religious groups represented amongst the Khasis. Nor did it give any sectarian religious instruction. In that respect, if in no other, it paved the way for the coming of Basic Education to the Khasi Hills.

In 1946 I went to study Basic Education at the Hindustani Talimi Sangh at Sevagram and became so enthusiastic for it that soon after my return to Assam my school was taken over by the Government as the first Basic Training School for the Hill Tribes. I remained in charge of it for just over a year, by which time five of my most competent Khasi teachers had been to Sevagram and returned as a team of fully trained Basic instructors. Thereupon I resigned from Government service and left the school in their hands, knowing that at last my work for

Khasi education in general was ended, and the "strangle hold" complained of by the D. P. I. so long before, if not yet broken, very soon would be, now that Basic Education was the declared policy of both the national and the provincial governments.

So much for the past history of my work in Assam. The present is quite different.

After a long leave in England and a trip round the world, I got back to India early in 1951 and at once started work on a Rural Centre in the interior of the Khasi Hills. Lack of help and a hot summer climate combined to make the last year grim and unproductive. Incessant high wind, torrential rain, far worse than I had ever known in Shillong, and, what is even worse than rain, a thick wet blanket of mist that enveloped us for weeks at a stretch depressing the spirits and discolouring one's outlook—such is the summer climate of Kharang.

Now, however, with the help of a young Bengali student of Agriculture and a young Khasi farmer, things are looking more cheerful and, the farm side of the Centre is beginning to thrive, and with knowledge, experiment and experience we are hoping to make our land productive in defiance of wind, rain and mist.

My plan has always been to have as nearly "Gandhian" a Centre as possible, an experiment in self-sufficient, co-operative, community living, all sharing the routine work of the Centre, as at the Talimi Sangh, all doing something productive in farm, field or workshop, and each making his or her special contribution to the cultural and educational part of the work—a Centre animated by the true Basic spirit and following the Basic method in which cultural studies march hand in hand with creative and productive skills.

I have dreamed of it as a place where all the local Basic school teachers would be able to get help and encouragement both for their school work and for the development of adult education; a place where, by pioneering in sheep rearing, woollen *khadi* might be introduced as the Basic craft for Khasi village schools, and where some much-needed maternity and child welfare work might be started, for we are 16 miles from hospital, doctor or trained midwife. I even dreamed of having a small hospital, or at least a dispensary and a maternity clinic. With a little competent help this last could materialize very quickly.

Last but not least, my Centre was to be a training ground for young Unitarians where they could learn from books, discussion and inter-religious fellowship something of the meaning of Liberal Religion, its history, its non-proselytizing spirit, its sympathetic attitude to all faiths, its hatred of dogmatism, its belief in the essential oneness of all true religions. Having thus been trained for leadership in their own little group of churches, they should go out to put new life into the movement started by Hajom Kissor Singh.

Of all these high hopes and plans only the last has as yet any foothold in fact. The rest await the coming of fellow-workers who understand what I am trying to do and who are willing to face hardships and privations in order to help to bring into being another Gandhian Centre devoted to the work of rural reconstruction, inspired by his life of service to the under-privileged and respect for all faiths, practising something at least of his simplicity and self-denial, and striving, as so many other groups are doing all over India, to keep his spirit alive and to carry on the work that he left unfinished. The last time I met him, the day before he left Sevagram never to return, in August 1946, he gave his blessing to the work that I am trying to do.

He was once asked how he could be so happy when he had such heavy burdens. He replied, "I do not know, but I am sure it is of God, and I want to see that sense of Joy-in-God spreading in the world, whether it calls itself Hindu, Christian or by any other name." It is my dearest hope that my Rural Centre may become a power-house generating that sense of Joy-in-God and helping to spread it throughout these hills.

MARGARET BARR

LOTUS HEART

When you, Radha, see the snow-plume streaming from the peak of Chomo Lungma,
when you hear the moon-rise song thrilling from Ilya's rippling throat,
when you scan the printed word, from behind whose ink-black shape
the light of Truth shines like the circling edge of the sun in eclipse;
when your heart leaps to these far-off things and the mind springs to annihilate time,

Then, Radha, look well within: into the blue lotus floating in the pool of the ages;
and you see the glistening snow-peak tranquil in the petalled bowl,
the tips of the petals quiver in the rhythm of the song's cool breath,
the glow of the jewelled flower floods the pale green depths of the pool
with the shadowless light of Truth.

KRISHNA SANTALI ROY

THE PSYCHIC QUEST FOR THE SELF

[**Shri C. T. K. Chari,** whose earlier article, "The Psychic Veil of the Self," appeared in our October 1950 issue, discusses here at some length his reactions to Dr. J. R. Smythies's theories of "The Extension of Mind," a more technical comment on which, prepared by request for the Society for Psychical Research, appeared in its *Journal* for January-February 1952. Of particular interest in this scholarly consideration of the problems of modern psychical research is Shri Chari's suggestive linking of these enquiries with the psychology of the ancient East.—ED.]

Psychical research or parapsychology is one of the enterprises carrying fruitful possibilities of an "East-West synthesis" in philosophy, though this is not always realized. *The Times Literary Supplement* under the caption "The Mind of 1951" made out that an increasing number of British philosophers are inclined to take the subject seriously. M. Gabriel Marcel's introduction to the collection of essays *Mors et Vita* by MM. Dufour, Dumas and others and Dr. B. L. Atreya's Presidential Address before the Psychology Section of the Indian Philosophical Congress, which met at Poona in December 1951 make it plain that neither Continental nor Indian philosophers can hold aloof from what is perhaps the most disquieting branch of investigation for all orthodox scientific workers.

Particularly instructive are the attempts recently made by psychical researchers to revive the ancient belief in the triple nature of man. The "blue print of man" unfolded by Phoebe D. Payne and Laurence J. Bendit in their book, *This World and That*, recognizes, besides the human body which is born, grows old and dies because it is geared to a space-time universe, an eternal spirit untrammelled by the vicissitudes of space-time, and a mind or psyche which is the child of both mortal flesh and immortal spirit and lasts until some "climacteric of the experience of time" has been attained. A more interesting variant of the theory has been sketched by Dr. J. R. Smythies. He has suggested that perceptual space is not coincident with physical space but falls within a psychical space containing a "mind-stuff," part of which forms a "signalling mechanism" interposed between a physical brain and the "Observer." The philosophical and scientific issues stemming from the theory call for attention.

A virtue which Dr. Smythies claims for his theory is that it is an extension, though not perhaps a very obvious extension, of orthodox neuro-physiology and experimental psychology which are replete with suggestions of "signalling mechanisms" mediating our awareness of an "external world." He maintains, not without justification, that his

theory has links with *Gestalt* studies of perception. Much of Köhler's work, as reported in his *Gestalt Psychology* and other books, favours the view that sensory experiences or "phenomenal configurations" follow the dynamic-spatial relationships within a presumably physical brain. To the "body-image," or the spatial representation of himself that a man builds up in the course of his life, sensory signals from the eye, the skin, the muscles and the vestibule and semi-circular canals in the ear seem to contribute. The studies, notably by Katz, of the "phantom limb" in persons with an amputated arm or leg almost persuade us that the realistic sensations, apparently located in the missing limb and sometimes persisting for years, are ascribable not merely to the physical nerve ending of the stump but to a dynamic organization following the "residual fields" of a presumably physical central nervous system. To translate all this into the language of Dr. Smythies's theory should not prove impossible. Prof. H. H. Price has complained that the theory lands us in private sensory worlds with no reliable means of intercommunication. Perhaps Köhler's argument for the existence of other minds deserves to be pondered. He has maintained that there is no *cognitive* chasm separating my perception of the "neighbour's body" from his "inner experience" even when there is a spatial separation. The former may be the datum, but the latter is the cognitive referent. The distinction between *cognitive* and *geometrical* relationships may be needed not only on Dr. Smythies's hypothesis, but on almost all alternative theories.

Waiving technicalities, it may be conceded that Dr. Smythies has offered a not very unplausible interpretation of some at least of the "normal" facts with which neurophysiologists and experimental psychologists profess to deal. But does he offer an equally plausible explanation of the "paranormal" facts confronting psychical researchers? I shall glance here at only one or two difficulties. G. N. M. Tyrrell in his Myers Memorial Lecture on "Apparitions" showed that, while telepathic "visions" and "phantasms" not infrequently appear to be located in the visual, auditory and tactile space of the percipient, they display the most anomalous features. They sometimes generate a space of their own which, in respect of distance, position and other relevant geometrical features, seems quite incommensurable with the familiar perceptual space or any ordinary extension of it. Despite these anomalous features, these "phantasms" are "veridical" in the sense that they furnish the percipient with information concerning "normally" inaccessible regions of perceptual space.

Although Dr. Smythies does not suggest it, I think it may be necessary for him in dealing with difficulties of this order to postulate very special forms of a multi-dimensional framework, for instance, a complex

manifold with, say, 6 mathematically "real" dimensions and *n* mathematically "imaginary" dimensions, distances along a "real" and an "imaginary" dimension being "incommensurable." I contend that even this would be too naïve a simplification of the more striking evidential cases of telepathic "apparitions." Of the bewildering complexities of spontaneous *psi* phenomena, stubbornly resisting rash deductions, Dr. Smythies has little to say, although he assures us that his theory is part of a series of projected studies to test "trans-dimensional" forces.

Dr. Smythies grants that the psychical mechanism which organizes our perceptual space is not literally a part of that space. As Professor Price has pointed out, the percipient cannot claim to have a direct acquaintance with it. Need it have geometrical extension at all? The doubt is inescapable, even imperious. Frankly, I do not see how any experiments that Dr. Smythies may conduct are going to dissipate the doubt. Two celebrated European philosophers, Berkeley and Leibnitz, have speculated on the possibility of a plurality of non-extended psyches generating a system of sensory and spatial appearances. Disconcerting as the possibility seems to most of us, it cannot be condemned out of hand. It is a challenge to the covert materialism of this century. Berkeley, as studies by Luce and Metz have shown, has been more caricatured than understood by being regarded as a "solipsist." It is surely not without significance that the distinguished physicist and psychical researcher J. C. F. Zöllner, who in the 80's of the last century envisaged a multi-dimensional extension of ordinary space, held that "extra dimensions" were quite compatible with a Berkeleian ontology. He pointed out that, if hypnotically induced and other hallucinations follow elaborate laws of distance and perspective—Tyrrell's work suggests that telepathic "apparitions" sometimes do this and Dr. Smythies himself has referred to the startlingly beautiful and intricately coloured mescal "visions"—, the whole assumption of a "real corporeal world" must be scrutinized and not merely acquiesced in. Suppose that our ordinary reflective consciousness inhabits a world fashioned entirely out of insubstantial appearances—

> The sapphire floods of interstellar air,
> This firmament pavilioned upon Chaos,
> With all its cressets of immortal fire—

and suppose that it is unable to realize this so long as it is imprisoned by the most impregnable, because most intangible, of all bastions, then the revelations of "dream-like" and "visionary" states, however extravagant and wayward they may appear to our educated reason, must be studied. If I may risk an opinion, I shall say that experiments devised to test "trans-dimensional" forces may throw far less light on Human Personality than these queer subjective states amenable to no instrumental control.

I do not think it is belittling the

importance of neuro-physiology and experimental psychology to say that they are comparatively juvenile sciences which, to be able to experiment at all, have to make naïve assumptions about a "material world." The much older discipline of physics is in none too happy a position with regard to "objectivity." Lindsay and Margenau concluded their survey, in their *Foundations of Physics*,[1] with the words:—

> How can we know that this world of ours is ultimately explorable ? Is there a unique system of physical explanation ? If there were, and the physicist were slowly learning it, his occupation would be that of a photographer who takes an enormous number of pictures in studying an object. If, however, there is no certainty about these questions, then his work is not photography; it is artistic creation. It seems that past experiences favour the latter alternative.

The cogency of our appeal to the trained scientific researcher, when we are agitated by doubt, lies in his ability to assess, with greater or less precision, the degree of belief which in various contexts one proposition justifies in another. Assuming that such a body of scientific beliefs exists, it can be subjected to the calculus of probabilities, made more comprehensive and systematic. I must insist, however, that nothing essentially new or radically discrepant can be put in by such methods of assessment. What, for instance, is the degree of belief in precognition justified by the whole system of scientific expectations ? We must not allow ourselves to be misled here by the "acceptance" of parapsychology, by the occasional bouquets offered to it, the fashionable mantle of approval, the favourable attitude vaguely adopted.

No orthodox scientific worker who has a fair confidence that his beliefs are reasonable can allow that precognition coheres with the universe that he is attempting to describe or indeed with any obvious logical extension of it. Neuro-physiology may make it appear probable that there are "signalling mechanisms" mediating our awareness of a physical universe. But it furnishes no scrap of evidence or shred of probability for the hypothesis that there are "mechanisms" which "signal" from the "future" of an "Observer" to his "present." Orthodox Relativity, employing light-signals, rules out the suggestion as muddled or impertinent. This makes it difficult for us to take quite literally the "spatialization" of time in which Relativists have indulged, especially in their popular expositions. Hermann Weyl, it is true, once or twice made the oracular statement: "The objective world simply *is*; only to our blindfolded consciousness creeping along the world-line of its body does it *appear* to become." But if consciousness is *really* creeping along the world-line of its body, becoming is *not* illusory and the future is *not* ex-

[1] John Wiley, New York, p. 528.

istent. This is the "Paradox of the Changing Eleatic" to which Milic Capek has recently drawn attention in the American *Review of Metaphysics*.[2] Attempts to revive Wells's fantasy of the "Time Traveller" are exposed to this crucial difficulty. While Relativity in a sense involves a "spatialization" of time, it involves in an even more important sense a "temporalization" of space; the mathematical theories worked out by A. A. Robb and E. A. Milne should serve to make the point clear.

I shall not attempt to prophesy what Milne's cosmology may or may not do. I am concerned to point out that he has argued most impressively for the view that the "passage-of-time" is a single indissoluble phrase and is not to be split up into a "time" that "passes." It is this dubious metaphor—a "now" that "travels" along a "time-track"—to which Hinton, Ouspensky, Dunne, Warner Allen and their followers have resorted in constructing their spatial models of the universe. Dr. Smythies's theory would not make sense without the metaphor. A 3-dimensional psyche, if it is going to account for precognition, must "extend" into the "future." But if it does, has the "future happened" and does "tomorrow exist"? The orthodox scientist forswears these ungrammatical oddities. What is the psychical researcher to make of them? Tyrrell, in his Presidential Address before the Society for Psychical Research,[3] dwelt on the characteristic disability of the scientific worker in his attempts to construct a cosmology that can accommodate precognition:—

> ...the modern analytical mind resists advance made by self-expansion and relies on attempts to classify new facts in terms of its existing stock of ideas. To explain precognition, for example, it turns to geometry and mathematics....

After the confession of doubt, one can understand why the "modern analytical mind" seems so incapable of assimilating the qualitatively new ideas embedded in the profounder Occult and Theosophical teaching. These ideas are, not infrequently, clothed in a symbolism resorting to an analogy between incommensurables—consider, for instance, the "Astral Light" of Theosophy—which orthodox scientific workers are least fitted to understand.

Let me conclude this paper by hinting at the sort of help that the philosopher speculating on psychical research may legitimately expect from the Vedanta. Contrary to a popular notion, I maintain that Indian philosophy offers us no tidy mechanics or dynamics of *psi* phenomena; it suggests rather the need for a criticism of most, if not all, accepted categories of "explanation." We have immense funds of information today and yet we are penurious in wisdom. We have

[2] Vol. V, No. 1 (September 1951).
[3] *Proc. S.P.R.*, Part 170, p. 318.

sacrificed depth to sharpness of outline. After incredible scientific toil, we have found that we are facing tenuous uncertainties. Vedantic mysticism has a relevance to this age of perplexity; for it teaches that the most important question to be asked about any profound enquiry into Human Selves—psychical research is either this or a blatant triviality—is not whether the enquiry can satisfy all the requirements of scientific research but whether scientific research can ever come up to the standards set by the enquiry.

Jung has already raised the question in psychology but, I should judge, in a less far-reaching and less penetrating fashion than the Vedanta. The loftiest flights of mysticism in the East make the question whether the Self is a plurality of soul, mind and body or a unitary self with "stratifications" largely arbitrary, far more arbitrary than the question whether the "particle" or the "wave" picture is a valid description in modern physics.

The issues about the Self are not merely those turning on the choice of a particular philosophical or scientific language; they go beyond all logical attempts to specify the conditions of "assertability" in any "universe of discourse." Psychical research is but an outlying flange of an enormous subject which cannot be tucked away in the pages of technical journals. We must be aware of how much is at stake in the matter. The whole issue seems far out of the reach of the modern experimenter with his yardstick and of the modern sophist who thinks that, if he thinks long enough and well enough, he will discover the truth—not about reality but about the language in which he does his thinking. "The Self cannot be gained by knowledge or by understanding or by manifold science." The scientific civilization of the West has yet to plumb the depths of the Upanishadic saying.

C. T. K. CHARI

SERVICE TO INDIAN ART

Shri G. Venkatachalam has been rendering service to Indian art and artists for nearly a quarter of a century. To mark his 60th birthday, therefore, a number of his friends lately brought out an illustrated brochure, containing tributes to his varied and valuable work as writer and art-critic. He is the author of over a dozen books. The Government of India, it will be remembered, has also expressed its appreciation of Shri Venkatachalam's services to Indian Art by nominating him to the Council of State. We wish Shri Venkatachalam many more years of enthusiastic service and effective usefulness in the field of Art.

G. M.

A WORLD CONFERENCE OF FRIENDS

[The "Friends" who have been rendering selfless service in many countries, advocates of peace and exponents of practical good-will, have evolved an organization free from the most objectionable features of organized religion generally—dogmatic claims, salaried priests, a proselytizing spirit and the substitution of ritual observance for daily application of beliefs professed. If they have not quite achieved universality or a platform on which the open-minded of every religious background could join them, it is due to the common human weakness for a Personal God, and their according to the Christian Teacher of a higher status than that of other teachers, though respect is not denied to these. That this group, in many respects so far ahead of the average followers of most creeds, should recognize the need for heart-searching should be an encouragement to other groups to take their bearings, to chart their future course and to examine the grounds of the faith that is in them. **Shri Gurdial Mallik,** in this appreciative essay on the Friends and their prospective Third World Conference, suggests the ideal for the future advance of the group towards universality and peace.—ED.]

For its Tercentenary which falls in the summer of this year the Society of Friends (commonly called "Quakers") is holding in Oxford, from July 29th to August 6th, its Third World Conference. The first two were held in London in 1920 and near Philadelphia in 1937. The Oxford Conference is expected to be attended by about 900 delegates, half of them from North America and the others from the rest of the world. The Conference is being convened primarily to give direction to the future of the Quaker Movement, and rightly, too. For any Movement, to be worthy of its foundational initiative and emphasis, must now and again devise ways and means to "move on" lest it lapse into being a museum-piece.

As is well known, the pivotal principle on which the Society of Friends is founded is the belief that there is a Light which was before the saviours and the scriptures of the world appeared, which is now and here and which shall ever be, and, further, that everyone is potentially capable of contacting this Light in his own life of worship and work and making it a lamp unto his own faith and feet. Therefore, first and last, a member of the Society is a Friend *in* the Light of God and only afterwards a member of this or that church. Such at least appears to have been the spirit of the message and method of George Fox, the founder of the Society.

This belief in the existence of the Light Eternal and its impact on and operation in the life of the individual is, however, not confined to the Quakers. Among the votaries of every faith there are to be met with

persons who, in their quest for the Reality, have arrived at such a belief and have thereafter striven to fashion their behaviour accordingly. In this sense, then, the Quakers cannot consider themselves as making up a church (except as a "church" of the Practice of the Presence of God). Rather must they see themselves as members of a world-wide fellowship of fellow-travellers towards the Light of Truth.

It is because of its belief in the casteless, creedless, churchless Light that the Society has through the decades engaged effectively in the twin tasks of reconciliation and relief wherever and whenever the need for these has been sensed. It feels, however, that in the context of the tense conditions which prevail in the world today, it should further energize itself for the performance of this dual role and to this end reorient itself to a fresh, dynamic perception of the Light Eternal and its concrete application to major modern problems. As the anonymous writer of the Foreword to the Conference's Study Booklet No. 1, *The Vocation of Friends in the Modern World*, observes appropriately: "We see a problem; we seek God's light; we answer His call."

Some of the world's problems, pressing for immediate and adequate solution, which are on the agenda of the Oxford Conference, are the Tensions: between East and West; between the Full and the Hungry; between the Coloured and the White; between Men and Women; between Worship and Work; between Mind and Heart.

Other items on the programme pertain mostly to the relationship of the Friends to other Christians and to non-Christians, and to the Society's renewed and revised witness to its primordial purpose and work in the light of that witness or vision. To quote from a comment on the agenda of the Conference received from Great Britain:—

> Friends are especially called to listen to the inward voice, praying to be willing, as individuals and as groups, to follow its leading and obey the call when it comes, and as it comes, to proclaim the truth of the universal love of God, with something of the universal power of the early Friends.

Only when the Friends are friends in God and friends to everyone else will they be able to achieve their aspiration to be fellow-workers of God who can transcend divisive "curtains" and transform them into corridors through which all men can pass and repass as members one of another, of one family under Heaven.

GURDIAL MALLIK

NEW BOOKS AND OLD

INDIA THROUGH THE AGES

TRADITIONAL SANCTIONS AND PRESENT PROBLEMS*

This work embodies the six Shri Sayaji Rao Memorial Lectures for 1947-48. Professor Aiyangar has been known to scholars in India for his deep knowledge of ancient Indian history and interest in Sanskrit literature.

These six lectures make a vigorous attempt at exposition and interpretation of the Hindu way of life in several of its aspects, *viz.*, *dharma, varṇa, sanskāra, āśrama* and the ethics of social and political life. There are certain limitations imposed by the author himself on his attempt. Thus he confines himself to the Hindu way alone, omitting Buddhist and Jaina views of life, though there is a large measure of resemblance among them; he also restricts himself to what is enjoined in *Dharmaśāstra*; further, he restricts the study to ideas and ideals, leaving out actual practices, which often do not conform to the ideal. The lecturer points out that there is a difference between political ideals and the ideals laid down by *Dharmaśāstra*.

The author considers at some length the import of the words "Hindu" and "Hinduism." He points out that the word Hindu is not exclusively a religious term, that it has geographical, cultural, spiritual and ethnic bases, that Hindus are united by certain common beliefs such as those in the eternity and paramount authority of the *Vedas*, in the institutions of *varṇa* and *āśrama*, in the doctrines of *karma* and *reincarnation*, in the goal of release from birth and, lastly, in *dharma* as the normal way of life. According to Professor Aiyangar one who rejects *Dharmaśāstra*, especially where its dicta rest on Vedic sanction, is not a Hindu. There are mentioned the basic ideas of Hindus on the four goals of life and *Dharmaśāstra* is defined.

The author holds that there are certain hypotheses of a philosophical nature on which *Dharmaśāstra* rests, such as transmigration, evolution of the world, a Supreme Being who has laid down immutable principles of morality, and one's being born under a triple debt, to his ancestors, to the sages, and to the gods.

A good deal of space is devoted to the doctrine of *karma* and the several exceptions to this law recognized in the authoritative texts, such as the theory of the incarnation of the Supreme Being (*avatāra*), the importance of the thoughts of a man at death in shaping his future, salvation by the grace of God, expiation of sins by ritual and gifts. In such a brief review as the present more cannot be said.

The author thinks that meat-eating went out of favour in India because it caused suffering (*himsā*) to living beings. We think he is wrong in this for several reasons, of which belief in transmigration is certainly one as clearly set out in the *Satapatha Brāhmana* and *smṛti*. It cannot be supposed that the fact of meat-eating causing suffering to the victim was either unknown to the sages of the Vedic times or made no impression on them. The *Ṛgveda* itself makes it clear that the offering of a wooden stick or an oblation of *ghee* or boiled rice is as rewarding as the offering of meat. (VI. 16.47, VIII, 19.56)

The author deals at great length with the concept of *dharma*, the classifica-

* *Some Aspects of the Hindu View of Life According to Dharmasastra*. By K. V. Rangaswami Aiyangar. (Director, Oriental Institute, Baroda. 184 pp. 1952. Rs. 6.)

tion and sources of *dharma*, the *varṇa* scheme, the *sanskāras*, the four *āśramas*, the importance of morality and the major virtues of *ahimsā*, truth, avoidance of theft, (internal and external purity), *brahmacarya* (regulated sexual life), the status of women and *rajadharma* (the duties of the Ruler).

The author's attitude throughout is conservative and queerly inclines towards upholding the *status quo* as far as possible. His arguments in several cases are plausible, but when closely examined appear hollow and unconvincing. One or two examples may be cited. On p. 59 he writes:—

> Unlike the West, India does not conceive the Golden Age as of the remote past, and as never likely to recur.....*Kaliyuga*, when finished, heralds the dawn of a "Golden Age." Similarly there is hope for one of the lowest *varna* of a better future in reincarnation, if he has scrupulously discharged his obligations in this life.

All the literature extant in India right down from the *Ṛgveda* (X. 10.10) has been dinning into men's ears that greater moral degradation will be the lot of the world (or at least of India) in generations yet unborn. The *Kaliyuga*, according to our epics and *Puranas*, is only about 5,000 years old and it has yet to run 427,000 years more before the *Krita* Age (Golden Age) will dawn on mankind. To have to wait for over four lakhs of years for the Golden Age to be ushered in is hardly likely to make any one enthusiastic or optimistic.

After a learned chapter on "*Varṇa Dharma*" and one on "Shudras' Duties and Disabilities," the author observes that

> When the actual "disabilities" of the Shudra are totalled up and considered, they will amount to refusal of *upanayana* and a prolonged course of Vedic study, the performance of rites with Vedic *mantras*, opening the ascetic life to him....And denial of the right to beg.

This is a misleading conclusion. It does not take into account at all the crores of the so-called Untouchables. The author has not for some reason said much on the Untouchables and the "disabilities" that they groaned under for centuries. He does not, I am sure, include the Untouchables under Śūdras, for doing so would be entirely opposed to the *smṛtis*. As to the Śūdras, he side-tracks the issue. The proper duty of a Śūdra, according to the *Śāstras*, is to serve the other three *varṇas*. But the Śūdras in ancient and medieval India were not content with this dictum and became kings, soldiers, traders and agriculturists. Some of the *smṛtis* made a virtue of necessity and allowed the Śūdras to engage in trade and agriculture—which were, according to most *smṛtis*, the peculiar avocations of the Vaishyas.

The grievances of the Śūdras are not those mentioned in the above quotation; what really hurts them is that they are condemned to a lower status in society, are looked down upon by the so-called higher castes simply on the ground of birth, and have a set of rules about inheritance and other matters different in many cases from those applicable to other castes. It is no consolation to them to be told, particularly by persons of the Brāhmana caste, that their disabilities are a result of their actions in some life in the distant past and that they should be optimistic about their future in another incarnation which may be a thousand years hence. The Śūdras and Untouchables who have been suppressed for centuries have now got power through universal adult suffrage and there is great likelihood that they may in years to come throw overboard all ideas and ideals from the *Dharmaśāstras*, reverse the process and put burdens and hindrances on the so-called higher castes.

It would be to the interest of the whole country if men learned in the *Śāstras* wrote not only about ancient Indian ideas and ideals, but also upon the important question of how best to bring those ideas and ideals into practice *now, in the present*; which of those ideas and ideals must be given up in view of modern needs and modern democratic ways and institutions; and how to evolve one culture, and common

traditions about which most of the Indian people could be enthusiastic and of one mind. This is not the place to say more on this subject.

It must be said that one feels that this work is rather academic and not very helpful for the practical solution of the controversial social and religious questions of the day. Professor Aiyangar admits that

> in modern India faith in old institutions and ideas has steadily been diminishing.... Whether the entire scheme embodied in *Dharmasastra* or the Hindu scriptures can be, or should be, brought back into practice may be debatable.

It is here that this undoubtedly learned and vigorous work fails the reader. India is now a democratic republic, there is universal adult suffrage and all restrictions on the grounds of race, religion or sex have been swept away by the Constitution of India. Does the author want all this to be scrapped? If not, then the next question is: which of the ancient ideas and ideals should remain and which should be swept away? In my humble opinion he should have taken for practical solution such subjects as the position and education of women, the laws of marriage and divorce, the social position of the so-called Untouchables and Śūdras (who together form the vast majority of the Indian people and of the voters). He does nothing of the kind. Though it may appear somewhat ungrateful, it must be pointed out that the printing leaves much to be desired, particularly in the Sanskrit quotations in the foot-notes. For example, on pp. 14 and 15 the foot-notes require correction in at least seven places.

P. V. Kane

The Age of Imperial Unity: The History and Culture of the Indian People. Vol. II. Edited by R. C. MAJUMDAR and A. D. PUSALKER, with a Foreword by K. M. MUNSHI. (Bharatiya Vidya Bhavan, Bombay. xiii + 733 pp., 4 maps and 37 plates. 1951. Rs. 35/-)

This is the second volume of *The History and Culture of the Indian People*, grandly "planned and organized" by K. M. Munshi, the whole to be completed in 10 volumes under the editorship of Dr. R. C. Majumdar, assisted by Dr. A. D. Pusalker, the different chapters being contributions by various experts. The first volume dealt mainly with the sources and the so-called pre-historic background. [It was reviewed in our pages for August 1951 by C. Collin Davies.—ED.]

The volume under review ushers in the "Historic Period" and deals with the early history of India "from the seventh century before Christ to A. D. 320," significantly denominated "The Age of Imperial Unity." It may be observed that the distinction between history and prehistory adopted here originated with the Western historian and is not acceptable to those who hold that the Vedic and Epic periods in India equally relate to true history.

The book comprises 25 chapters, contributed by 21 scholars, and describes the diverse aspects of Indian life during the thousand-odd years. The history presented here is chiefly—and necessarily—the history of North India, the data for the history of South India relating to the period concerned being meagre, as intimated by the General Editor in his Preface.

In a heterogeneous work like this it is difficult to escape overlapping and contradictory statements. In the present instance, the editors deserve all praise for having, on the whole, performed their part well. The problems of eras and dates are always vexatious and controversial. These have received due consideration. The most outstanding feature of the history of the period concerned is, as indicated by the distinctive title of the volume, the emergence of the cultural unification of India under Chandragupta Maurya and his grandson, Aśoka. The narrative covers a further period of 500 years, during which the country, after Aśoka, again breaks up into various principalities, falls a victim to foreign invaders

and is ruled by them until the resurgence of the national forces in 320 A.D. when another Indian empire is born, *viz.*, that of the Guptas. Whatever political upheavals there may have been, life in India has all along been dominated by religion. Full justice has been done to Brahmanism, Jainism and Buddhism, with their various sects, their scriptures and philosophies, their literature and art, so far as they relate to the period concerned. A fairly exhaustive bibliography, a chronology, genealogical tables, index, maps and excellent illustrative plates are all very helpful appendages.

Statements like "Nor was Alexander's campaign a political success, for it did not result in any permanent Macedonian occupation of the Punjāb," "It left no permanent mark on the literature, life or government of the people," read differently from what one has hitherto been reading in other histories.

Misprints are not many, but there are cases of oversight. *Magadha* has been omitted both from the description of the Sixteen Great States and from the list of contents. The *Punjāb* does not find a place in the Index. The get-up is quite attractive, but the size of the volume is not uniform with Vol. I.

B. Ch. Chhabra

The Tribal Art of Middle India. By Verrier Elwin. (Geoffrey Cumberlege, Oxford University Press, Bombay. 214 pp. 1951. Rs. 20/-)

Specimens of decorations as seen among the Saoras, the Murias, the Konds and the Pradhans have been collected and classified and exquisitely reproduced in this volume. This anthropological study is of absorbing interest as it concerns the aboriginals in their surroundings and embodies "the records of their dreams, their eschatological hopes and fears, and the dramatization of their theological beliefs."

The culture of man in its broadest sense being one, tribal art cannot be basically different or divorced from classical art. It must affect and in its turn be affected by other forms of expression prevailing in the society.

On the lintels of the door-posts of many temples in Nepal, bony remains of the animals sacrificed are preserved for days together. Dr. Elwin refers to a similar custom among the Konds. Saora pictographs drawn on house walls to achieve this result or to remove that suffering, have a parallel in Burmese tattooing. There is a formula for winning over a girl and another for rendering a person bullet-proof.

Many legends have been narrated and they have a peculiar charm of their own. The tail of the peacock, the long leaves of the banana tree, the four wings of the elephant, the birth of the doctor, women and their love of ornaments—these are full of human interest. It is, however, not possible to accept Bhimul (p. 170) as Bhimasena, the second of the five Pandavas. The *Mahabharata* after all is a history and its characters are human; they are not known to have been enshrined anywhere. For the origin of the Bhimul cult, therefore, we must look elsewhere.

The symbol of the fish may indicate the historical migration of the Minas (=Matsyas) from their home in (present) Rajasthan to Vizagapatam on the eastern coast. Their route must lie through the region about which Dr. Elwin is writing. Snakes on the grain-bin (Fig. 195) seem to be for warding off pests like rats and mice. When reptiles are intended to be kept off, peacocks are similarly drawn or carved.

The Tribal Art of Middle India should provide a great stimulus to further study and research. The reading public must see to it that Dr. Elwin gives them more and more books of this sort.

S. R. Tikekar

Buddhism: Its Essence and Development. By Edward Conze, with a Pre-

face by ARTHUR WALEY. (Bruno Cassirer (Publishers), Ltd., Oxford. Distributors: Faber and Faber, Ltd., London. 212 pp. 1951. 18*s*.) Received through the courtesy of the British Council.

Buddhism has suffered perhaps more than any other of the great religions from the misrepresentations of those whose temperament and training rendered them quite unfit to enter into the spirit of the Dharma, even in spite of the enormous erudition which some of them undoubtedly possessed. It is therefore a most novel and welcome experience to encounter a book which sets out to describe not what the author thinks Buddhism ought to have been, but what it actually is; and which surveys the subject not from a Christian missionary, agnostic, humanistic, rationalistic or any other basically foreign point of view, but simply and solely from a Buddhist point of view. Dr. Conze writes :—

> In this book I set out to describe the living tradition of Buddhism throughout the centuries, and I confess that I do not know what the "original gospel" of Buddhism was. To regard all later Buddhist history as a record of the "degeneration" of an "original" gospel is like regarding an oak tree as a degeneration of an acorn. In this book I assume that the doctrine of the Buddha, conceived in its full breadth, width, majesty and grandeur, comprises all those teachings which are linked to the original teaching by historical continuity, and which work out methods leading to the extinction of individuality by eliminating the belief in it.

The result of such an attitude and such a method is that successsive phases in the development of Buddhist thought have been described in such a way as to exhibit more and more clearly the essence of the Dharma considered as a timeless and partless whole, as above all else an experience —the experience of Enlightenment— the inherent dynamism of which has carried forward the entire vast movement of Buddhist history. More than any other work with which we are acquainted, does this one succeed in giving us the *feel* of Buddhism; the author takes our hand and places it where we can feel for ourselves the mighty beating heart of the Dharma. This, combined with his sometimes quite extraordinary power of psychological penetration, makes the reading of the book not so much an addition to our information about the subject as a spiritual experience which can hardly help effecting a subtle but radical change in our outlook upon life.

A further indication of the extent to which the writer has succeeded in assimilating the deep Buddhist thoughts is the refreshing simplicity with which he has expounded them. Forbidding technical terms have been almost wholly avoided, and important Sanskrit and Pali words have not so much been translated into English as re-created in it. The result of all this is an achievement without parallel in the field of literature in English about Buddhism. It is undoubtedly the very best introduction to the Dharma at present available and will probably remain so for some time to come. We recommend the book to all those who are interested in learning about Buddhism from the Buddhist point of view which is, after all, the most correct and valid one possible.

BHIKSHU SANGHARAKSHITA

The Purāṇa Index. By V. R. RAMACHANDRA DIKSHITAR. Vol. I, From A. to N. (University of Madras. xxxvi+660 pp. 1951. Rs. 20/-)

Despite the lapse of over a century since Wilson laid the foundation of modern Purāṇic studies, the Purāṇas have not yet come into their own. F. E. Pargiter's patient researches brought the historical importance of the Purāṇas to the notice of scholars and, in a way, were responsible for the Purāṇas being considered as one of the sources for ancient Indian history and chronology by historians like Smith, Rapson, Bhandarkar, Jayaswal, Raychaudhury Dikshitar, Rangacharya and others. It is a good sign that research scholars in Indian universities have worked on various problems connected

with the Purāṇas for their doctoral theses, and several students are tackling similar themes. A connected political history from the earliest time to the end of the Bārhadratha dynasty, based on the Purāṇas has appeared in *The Vedic Age*, recently published.

Want of critical editions of the Purāṇas is, no doubt, a great handicap which workers in the field have to face. Still more serious has been the absence of an Index of any type, so that one has had to go through the whole text in search of references. A general Index on the lines of the *Vedic Index* by Macdonell and Keith or the *Index to the Mahābhārata* by Sōrensen has been a desideratum in Purāṇic studies, and it is indeed fortunate that Prof. V. R. R. Dikshitar, who is a close and critical student of the Purāṇas, with three books and several learned articles on the subject to his credit, took upon himself the work of preparing an Index to the following five important Mahāpurāṇas: *Matsya, Vāyu, Brahmāṇḍa, Vishṇu* and *Bhāgavata*.

The work under review constitutes Vol. I of *The Purāṇa Index*. It will, no doubt, be of help to scholars but the reviewer feels that it could have been made more useful. The Introduction deals with the meaning and age of the term Purāṇa, the antiquity of the five Purāṇas indexed, and the historical importance of the Purāṇas. Pargiter places the Bhārata war about 950 B.C. (*Ancient Indian Historical Tradition*, p. 182) and not 1100 B.C. as stated by Professor Dikshitar. The basis for arriving at the date of the accession of Nanda, after deducting 2700 years from the initial year of the Kali era, is not clear. It appears that a uniform transliteration has not been followed throughout the book.

The printing and get-up are excellent.

A. D. PUSALKER

The Centre of Indian Culture. By RABINDRANATH TAGORE. 44 pp. Re. 1/-); *25 Portraits of Rabindranath Tagore.* (25 Plates. Rs. 7/8); *Santiniketan, 1901-1951.* (35 pp., with 63 photographs. Rs 7/8). (Visva-Bharati, Calcutta 7. 1951)

The first is a very welcome reprint of the poet's answer to the question, "What should be the ideal of education in India?" which he originally gave more than 30 years ago. The basic spirit of his approach to this perennial problem of problems is evident from the following two quotations. An educational institution, he declared,

> should never be like a meteor—only a stray fragment of a world—but a complete world in itself, self-sustaining, independent, rich with ever-renewing life, radiating light across space and time, attracting and maintaining round it a planetary system of dependent bodies imparting life-breath to the complete man, who is intellectual as well as economic, bound by social bonds and aspiring towards spiritual freedom.
>
> Has India, in her religious ideals, no such space for the common light of day and open air for all humanity? The vigour with which the sectarian fanatic will shake his head makes one doubt it...still....when I turn to look back to India's own pure culture—in those ages when it flourished in its truth—I am emboldend to assert that it is there. Our forefathers did spread a single pure white carpet whereon all the world was cordially invited to take its seat in amity and good fellowship.

The Centre of India's Culture could be a useful companion to every true educationalist in every country.

In *25 Portraits of Rabindranath Tagore*, all of which are works of art and beautifully reproduced, one meets the poet in almost every phase of his life enabling one to catch something of the melody of the eternal call.

Santiniketan, 1901-1951, is an album of 63 photographs and three essays portraying the environment and activities of Santiniketan in the course of its unique experiment in integral education. All the three publications were presented on the occasion of the Golden Jubilee of the Santiniketan School, which was celebrated in December 1951. And they are a feast for the eyes and the intellect.

G. M.

Ramakrishna: His Life and Sayings. By F. MAX MULLER. (200 pp. 1951. Rs. 5/-); *Ramakrishna Mission: What It Is.* By SWAMI PAVITRANANDA. (28 pp. 1951. As. 8.) Both illustrated. (Advaita Ashrama, Mayavati, Almora)

Ramakrishna: His Life and Sayings is the first Indian edition of a book written in 1898 and long out of print. Time has a way of reversing unjust judgments, and Professor Müller's insinuations against Madame Blavatsky in his Introduction will prejudice far more people today against his book than they perhaps did when it first appeared. The Editors have done well to disclaim agreement "with all that the learned professor says in his introduction." It would have been kinder to the author and better for the book's reception to delete offending passages so foreign to the spirit of the subject of the book, indicating where omissions have been made. It is, on the whole, a sympathetic account of Shri Ramakrishna's search for truth which Professor Max Müller presents, and there is pure gold to be found among the "Sayings."

The brochure of Swami Pavitrananda is dignified, well-written and informative. He presents the ideal of the Ramakrishna Mission as work "for one's own liberation and for the liberation of humanity" and shows much good work being done in different parts of the world in the service of mankind, along humanitarian and cultural lines.

E. M. H.

Religion and Dharma. By SISTER NIVEDITA. (Advaita Ashrama, Mayavati, Almora. 152 pp. 1952. Rs. 2/-; *De luxe* Rs. 3/8)

This is a collection of about 40 short essays originally contributed to *Prabuddha Bharata.* They deal with "general principles of individual and social growth" summed up by the writer in her thesis:—

> Righteousness lies in duty done: holiness requires renunciation. A thousand good citizens are necessary as the background of one great *sannyasin.*

Therefore, over and again, she exalts work and insists on its being done as *Sadhana.* "From perfect work to perfect *Mukti.* This is the saying of the soul. Let us then be perfect in work." This is an Indian edition of the book, which was first published in 1915.

G. M.

A New Deal for our Universities. By K. R. SRINIVASA IYENGAR. (Orient Longmans, Ltd., Bombay. 134 pp. 1951. Rs. 3/-)

Dr. K. R. Srinivasa Iyengar is a front-rank Indian author and has an outstanding reputation as a biographer, a critic, and a historian of literature. Whatever he writes is marked by seriousness of thought, literary grace and a constructive approach. The present book is no exception and in it he deals with one of the burning questions of today in India. The issue of Kashmir is bound up with our national prestige, the shortage of food affects our very existence, but the problem of education lies at the root of all other problems, which is likely to be ignored.

In the introductory chapter the author makes a strong plea for reforming our educational system and tells us in emphatic terms that this can be done only if we are clear about our ends as well as our means. The time has come for rethinking over our educational problems though there are very few able to undertake this labour. This is especially so with regard to our university education. There are those who think that it is a luxury for which the Government need not pay; and there are those who think that it breeds unemployment. This is the result of confusion of thought. We are not clear in our minds about ends, and we fail to understand what means we should employ.

As far as Indian universities are concerned, our ends have been different at different times. The Universities of Taxila, Nalanda and others were centres

of learning where students and teachers gathered in real fellowship; but these are now merely historical memories. The university of today was established by the British and, according to Lord Macaulay, the British aimed to produce "a class of persons Indian in blood and colour but English in taste, in opinions, in morals, and in intellect." This very unfortunate remark, which has stunk in the nostrils of all right-thinking Indians, was a fairly correct statement of the objectives of university education in India. So it is no wonder that during the days of our subjection Indian nationalists made Indian universities a target for their severe criticism. To reform Indian universities the Calcutta University Commission was first appointed, but no far-reaching results were achieved after its Report was published in 1919. After the Second World War, Sir John Sargent published a Report, in which he discussed all grades of education in India including the university one, but very few of its recommendations were carried into effect. Then India attained independence and in 1948 the Indian Government appointed a Universities Commission under the chairmanship of Prof. S. Radhakrishnan, "to report on Indian University Education and suggest improvements and extensions that may be desirable to suit present and future requirements of the country." This Report was published and on the heels of it came another Report in Nov. 1949, on education in Mysore. It is these two reports which are the subjects of discussion in this book.

The aims of university education have been stated differently by different persons, but all have agreed, more or less, with Sir Richard Livingstone that it should provide "a vocational element, a social or, as the Greeks would have called it, a political element, and a spiritual element." In Professor Radhakrishnan's Report a great deal of emphasis has been laid on collegiate and university education and religious education in the broadest sense of the word. That this is in conformity with the spirit of the times goes without saying. So far as general education is concerned, our universities may be expected to do something, but religious education is something which many of them cannot stomach, especially when they remember that our country is avowedly a secular state. But, as the author points out, we dare not neglect religious education, "that transcends mere sectarianism" for, if we do so, we produce moral nihilism. Yet our universities are chary of tackling this problem. They want religious education to take care of itself without realizing that lack of this kind of education will spell disaster. In this connection they should learn not only from their own experience but also from the experience of other countries.

But these are not the only problems which we have to face. First of all, there is the problem of "standards." Even here we are up against the downward pull of events. The author rightly says: "The fact is, our standards, whether in scholarship or in teaching, never very high or exacting, are now fast racing to the bottom." Then there is wastage with regard to passes and failures. This can be eliminated if we improve the quality of teaching, reorganize our education in terms of years and syllabuses, institute tutorial classes, and extend laboratory and library facilities. But necessary as these are, we should not neglect research, scientific as well as humanistic. Also it is necessary to make adequate provision for professional and technological education. In this connection the author quotes approvingly the Radhakrishnan Report which says that "general human motive and purpose need to be so much a part of professional training that to the student they will be one and inseparable."

It may be pointed out that so far this book has dealt with issues which are not very controversial, but the problem is quite different when it comes to languages. Here, too, the author has blessed the solution suggested by Dr. Radhakrishnan, but his anxiety about

the future of English in our country is quite justified. To keep English going he suggests the formation of English Honour Schools with due emphasis on linguistics, history and literature. But this in itself is a counsel of despair, for it means confining the knowledge of English to a microscopic minority. I wonder if it would not be more reasonable to adopt the attitude of Japan towards this language and make it compulsory in our secondary schools?

The most valuable chapter is Chapter VIII entitled "The Human Material" in which the author has given cautious advice and dealt with the problems of students, teachers and administrators. His desire has been to give each a due place in the university set-up. He stands both for freedom and for discipline, for adequate salaries and for hard work and for freedom from intrigue. But knowing well that we cannot have better universities in India unless we have better finances, he has pleaded for higher grants for universities without making inroads into their autonomy. All this is good but after reading this book one cannot help thinking that India should have some universities of the old *Gurukula* type, in which the keynote was simplicity in living, economy in expenditure, and effective learning so far as the aim was concerned. This is a matter which we should examine carefully. This is a thought-provoking book which educated persons will do well to read.

DIWAN CHAND SHARMA

The Language of Shakespeare's Plays. By B. IFOR EVANS. (Methuen and Co., Ltd., London. xiii + 190 pp. 1952. 18*s*.)

This thoughtful book is the fruit of 25 years' study. To the labour of others, carefully gathered together here, Dr. Ifor Evans has added his own contribution in a scrutiny of Shakespeare's language. The work should be of great value, indeed, indispensable to students.

To the familiar development of Shakespeare's style from young exuberance, through a swift, packed diction, to the leisurely serener final mastery, Dr. Ifor Evans has given a deeper interpretation and meaning. He has also kept the theatre strictly in view, regarding Shakespeare's works as primarily plays to be acted, not read in private. This being so, it seems to me a pity (and I think, from his preface, Dr. Ifor Evans would agree with me) that he could not give his quotations as Shakespeare wrote them down—or as near as we can get to it—for the use of his actors. As all who practise the art of the drama know, the pointing of a dramatic line is very different from purely literary punctuation intended for the eye. The modern edited

> Blow, winds, and crack your cheeks! rage! blow!
>
> You cataracts and hurricanoes, spout
> Till you have drench'd our steeples...

has not the same movement in speech as (I quote from the Folio)

> Blow windes, & crack your cheeks; Rage, blow
>
> You Cataracts, and Hyrricano's spout,
> Till you have drench'd our Steeples...

where the punctuation indicates pauses. Is it too much to hope that in a future edition Dr. Ifor Evans may be permitted to give Shakespeare's lines in contemporary dramatic form?

DOROTHY HEWLETT

The Life and Thought of Avicenna. By H. J. J. WINTER. (The Indian Institute of Culture, Basavangudi, Bangalore. Transaction No. 12. 14 pp. 1952. *Re.* 1/-)

The millenary of the birth of Avicenna was celebrated in 1952 throughout the world, and tributes to his greatness were paid by scholars of many nationalities. In the brochure under review Dr. Winter, who is a distinguished authority on the history of science, joins in the chorus of praise. "After the death of Aristotle in 322 B.C. no intellect of comparable stature occurs until Avicenna." Beginning with this striking statement, which is fully justified, the author sketches briefly the life story of Avicenna, which was indeed remarkable; for his were troublous days, and it is an abiding wonder how he contrived to combine the duties and dangers of service in the courts of kings with encyclopædic research and writing. Dr. Winter then gives a very useful and illuminating analysis of the broad divisions of Avicenna's philosophical and scientific system, and considers its impact on his successors. Being himself a scientist, Dr. Winter is able to bring out in particular the advances which Avicenna brought about in mathematics and science, as well as medicine and psychology. The paper is a very useful and readable summary of a great topic.

A. J. ARBERRY

New Hopes for a Changing World. By BERTRAND RUSSELL. (George Allen and Unwin, Ltd., London. 218 pp. 1951. 9*s.* 6*d.*)

There were six great developments in primitive human evolution which became the basis of our modern civilization: the invention or discovery of fire, speech, weapons, domestic animals, agriculture and writing. About three centuries ago Western man opened up a new frontier, the frontier of Science, which has added atomic power to the old familiar forces at man's disposal. Can we succeed in harnessing this new power to the service of mankind, as in their way our ancestors harnessed fire and weapons, speech and writing? This is the fateful question which may well be answered in the next few years.

Bertrand Russell develops this theme in *New Hopes for a Changing World*, based upon his reflections on the state of modern society first put forward in a series of broadcasts under the title "Living in an Atomic Age." But the atom bomb, Russell warns, is only one aspect of the contemporary crisis. Even if the threat of atomic war were banished, a new approach would have to be made to the challenge of a population expanding at an unprecedented rate. The processes of modern industrialism are depleting the world's supplies of raw materials, and land that was once fertile is being turned into desert.

If the best minds of every nation worked in harmony to solve these problems, their task would still be of stupendous magnitude. Yet, declares Russell, we see them frittering away their intellect and their good-will on petty national issues and conflicts which only serve to render the real difficulties more intractable.

At 78 years of age, Bertrand Russell peers into the murky mists ahead and detects a faint glimmer of hope. For that faint glimmer to spread until it illumines the world,

> it will be necessary that individuals shall have less feeling of hostility and fear towards other individuals, more hope of security as regards their own lives, and a far more vivid realization that, in a world which modern technique has created, the need of world-wide co-operation is absolute, if mankind is to survive. Can a leopard change his spots? I believe that he can, but if not, terrible calamities must befall him.

SUNDER KABADI

Geography of Hunger. By JOSUE DE CASTRO. With a Foreword by LORD BOYD ORR. (Victor Gollancz, Ltd., London. 288 pp. 1952. 18*s.*)

Dr. de Castro has written a book which is both stimulating and provocative. He deals vigorously with a theme which is of primary human significance, and he expresses opinions quite contrary to some which have been widely publicized in recent years. By "hunger" he means everything from under nourishment and malnutrition to absolute starvation; thus his survey is not confined to extremely depressed areas or to exceptional conditions but observes, and indeed specially emphasizes, the partial and specific hungers which affect so much of mankind.

The first part of the book examines the physiological effects of various types of hunger arising from dietary deficiencies. There follow regional surveys of the incidence of hunger together with comments on the economic aspects of its causes and consequences, then a discussion of the methods by which the fight against hunger may be prosecuted, and lastly an estimate of the probability of final victory.

The central argument of the book is that *overpopulation does not cause starvation but that starvation is the cause of over population.* It is pointed out that the birth-rate is highest among the ill-fed and lowest among the well-fed and an explanation of this fact is suggested in terms of physiology. The author rejects the contention that famine is a natural and incurable phenomenon and he claims that there is no insuperable difficulty in greatly increasing world food-supply. Equally he rejects the views of the so-called neo-Malthusians concerning the need for direct limitation of population. Although he admits that the book is a "chronicle of calamities" he remains optimistic about the distant, if not the immediate, future.

He claims that his geographical method is interpretative rather than descriptive, but interpretation might have been more effective had the book contained some maps. There is an extensive and useful bibliography.

A. M. FROOD

Sex and Marriage: Eros in Contemporary Life. By HAVELOCK ELLIS, F.R.C.P. Edited with a Note by JOHN GAWSWORTH, F.R.S.L. (Williams and Norgate, Ltd., London. 211 pp. 1951. 12*s.* 6*d.*)

Havelock Ellis died in 1939, but he has been publishing books ever since and is likely to continue doing so for some years to come. Some seven uncollected volumes were left in the hands of his able editor, John Gawsworth the poet, who brought out two more last year, a fascinating study on the European nations called *The Genius of Europe*, and a collection of literary studies called *From Marlowe to Shaw.* The sweep of Ellis's mind and the comprehensiveness of his knowledge were once again fully exhibited to the astonishment of the ever-diminishing body of educated readers. The present volume deals again with that speciality which he made his particular province —the understanding of the force and the way of sex in our lives. He treats of the ideal, the history, the future, and the difficulties of marriage; the problem of divorce, the question of population, the sexual life of women, the problem of male potency and so on. In another's hands these titles might sound forbidding, but with Havelock Ellis the reader is always conducted towards the core of the matter. Even if the reader feels no desire or no need to read on any of the above subjects, he can turn to the wonderful opening chapter on "Sex and Civilization" and fall under the spell of perspective, which this writer above all others has the power to cast.

JOHN STEWART COLLIS

Creators of the Modern Spirit Towards a Philosophy of Faith. A Symposium compiled by BARBARA WAYLEN. (Rockliff Publishing Corporation, Ltd., London. 182 pp. 1951. 18*s*.)

To the reader who expects to find enlightenment here, let us say at once that none of these creators of the modern spirit—whatever that may mean—reaches the old standard of being the same yesterday, today and forever. Thirty-six distinguished names, brought together to give their personal testimonies of faith, are represented by passages sometimes familiar, sometimes apparently written for the volume. One reads essay after essay with a hope that finally sinks unfulfilled.

Of course, there are redeeming moments. Three excellent paragraphs of Mahatma Gandhi, a well-reasoned declaration of rights by Chung Shu Lo, a modest but achieving essay by Leslie Belton, a terse judgement on "bourgeois" Christianity by Nicolas Berdyaev, remain to challenge the mind when the last page is reached. But most of the rest suffer from that sadly common refuge of the liberal mind today—the comfortable illusion of having one's cake and eating it. "Predominantly Christian in conception, the editor has sought to represent the widest views..." Thus the publisher's blurb, and it is fair comment. This kind of conflicting intention is the trouble with most of the contributors. They want to have their faith and believe in somebody else's. In less sensitive people than they, this leads to praising the Lord and His archangels on Sundays, and cheering the elected Satan and his atomic bombs on the other days of the week. Only one contributor, Robert Nicol Cross, puts in the timely warning—"Know thyself is still the prescription for the most significant knowledge of the mystery of existence."

Wedged between "bourgeois" Christianity, whose security is said to depend on the atomic bomb, and the new faith of Communism, an old liberal may feel inclined to cry "a plague on both your houses." The last thing he should do is hide behind a faith. There is no "modern spirit" and no one can create it. There is, and how evident this volume makes it, no true faith. But there is freedom of the mind from all dogma, self-deception and entanglement—that state which Leslie Belton describes at the end of his essay with the telling phrase: "On the mount there is the peace of understanding."

To understand, surely, one must observe without preconceived notions, and that is just what the man with a faith cannot do. Judging by this book, posterity will look back upon our era as a period of bewilderment and conflicting faiths. It is a pity that such a book gives so little indication of self-knowledge and enlargement beyond credulity.

DENNIS GRAY STOLL

A History of the Theories of Aether and Electricity: The Classical Theories. By SIR EDMUND WHITTAKER. Revised and enlarged Edition. (Thomas Nelson and Sons, Ltd., London. 434 pp. 1951. 32*s*. 6*d*.)

Science is never static and during recent years its developments have been dramatic. Forty years ago the atom bomb cast no shadow over the world at large, there was no television in the home, no M. & B. or penicillin for the relief of human suffering. For good or ill the work of the scientist must progress.

It was in 1910 that the earlier edition of this work, entitled *A History of the Theories of Aether and Electricity, from the age of Descartes to the close of the nineteenth century,* was published. At that time Wells had already foretold warfare in the air, Eddington was advancing his theory that stars do not just wander about the sky but move in two well ordered "star streams." Jeans was lecturing in mathematics at

Cambridge and Oliver Lodge had received a knighthood for his pioneer work in wireless telegraphy.

To such a history there is today much to be added and the author, Sir Edmund Whittaker, retired from Edinburgh University, has brought up to date and rewritten much of the first history which is to be published in two volumes, the first, now under review, dealing with the classical theories and the second, to appear later, bringing the story up to date.

The excellence of the present volume leads us to look forward to the later work. It is lucid and informative, but dealing as it does with mathematical physics, is not easy reading for the novice. There are 13 chapters crammed with information; from the theory of the aether to the death of Newton, the classical theory in the age of Lorentz, ending with the electronic theory of metals and thermionics.

There are indeed so many facts that the mind boggles at them. Are such things useful for the work of the future? If so, then such a work as this will obviously be of the greatest value, but if so much information is used only to fill the heads of students with data that they will soon forget it is difficult to see of what real lasting value such a book can be.

Other chapters besides those already mentioned deal with electricity, magnetism before the introduction of the "potential," galvanism, the lumiferous medium from Bradley to Fresnel, the elasticity of the aether, the work of Faraday and his contemporaries, 19th century electricians, Maxwell and his hydrodynamical analogy, the followers of Maxwell, the discovery of the electron and the classical radiation-theory. The book is a brilliant and remarkable work.

A. M. Low

Time Factor. By EUGENE S. VIRPSHA. (17 pp. 1950. 2*s.*); *Blavatsky and Hoerbiger: A Reconciliation.* By W. ANGUS JONES. (16 pp. 1950. 2*s.* 6*d.*); *Glastonbury.* By EGERTON SYKES. (8 pp. 1951. 6*d.*); *Quick and Free Healing: The Other Half of Medicine.* By F.H.D.S. (12 pp. 1951. 1*s.*) (Markham House Press, Ltd., London)

All four pamphlets are stimulating, even if one might query the accuracy of some points and the "ingeniosity" of some of the interpretations. *Time Factor* combines two opposing concepts of time—a line stretching into infinity and a recurring (and reversible) circle—into the image of a spiral, or rather of multi-spirals. *Blavatsky and Hoerbiger* aims to show the similarities beween the statements of the great Theosophist, in her *The Secret Doctrine,* and the cosmogonical theories of the Viennese scientist whose work has been made generally known by H. S. Bellamy. The relation of the moon to the earth, the cause of the legendary flood and other universal cataclysms, the destruction of Atlantis and the meaning of the *Book of the Revelation* are some of the subjects touched upon. In *Glastonbury,* Egerton Sykes brings together traditions and legends connected with this ancient, holy spot, and with historical and topographical data. There are a simple map and a bibliography. *Quick and Free Healing* claims that great benefits are produced by the use of electro-magnetic waves, picked up by a simple insulated wire, to help regulate the cell action in the body, and to neutralize destructive radiations. Diagnosis is by means of a simple pendulum. Easy instructions and diagrams afford the reader the opportunity of testing the claims for himself.

W. E. WHITEMAN

Humanity and Happiness. By GEORG BROCHMANN. Translated from the Norwegian by FRANK G. NELSON. Introduction by LEWIS MUMFORD. (Victor Gollancz, Ltd., London. xi + 244 pp. 1951. 14s.)

It has been said that the weakness of Democracy is that Happiness is its highest aim. One knows what is meant. The word, happiness, has anæmic associations. Too often it connotes the absence of "disagreeables"—or the presence of dollars, dames, and dives. No one wishes that Mr. Georg Brochmann had given his book another title. He might have used the almost obsolete word, Joy.

The author's faith that life is invincible is no armchair creed. It was born during the Nazi occupation of Norway—born of the discoveries which he made about himself and others during that period of repression and terror. Consequently, when concerned with this experience, he writes with authority. He has "proved on the pulses." One reader regrets that more space is not given to his "passage round Cape Horn," which, according to Herman Melville, comes to every one sooner or later.

This is not the case. Much of the book is concerned with some aspect of modern psychology, and one frequently encounters statements which, to say the least, need amplification in order to seem convincing. For instance: "Nietzsche became the Third Reich's prophet, the chief source of Hitler's inspiration." One wonders whether Mr. Brochmann's opinion would be modified, or reversed, if he read *From Nietzsche down to Hitler* by M. P. Nicolas. It is also somewhat startling to read that Jesus was a man "who did not flee from martyrdom." Surely every creed and every cause produces martyrs and, not least, the secular creed of Communism. Again, it is a notable discovery that "we have to a great extent refined sex into love, and behind nearly everything that our culture produces and is most proud of lies humanized sexual energy." Also, the author's reply to Duhamel's passionate and penetrating indictment of the film industry has a thin evasive air—and, surely, modern man's sense of "guilt" is not "removed to a greater or lesser extent when we become aware of its neurotic character." May not this sense of guilt be a semi-conscious fear that, if one multiplied oneself, *as one is*, by two thousand million, the result might be a world very like the one which makes us "chalk-white with horror"?

Nevertheless, this book is recommended because it stems from an experience which has been "proved on the pulses."

CLAUDE HOUGHTON

Sublime Thoughts. By SUBEDAR KANWAL SINGH. (Author, Jharli P.O., Rohtak District, East Punjab. 201 pp. 1951. Rs. 3/-)

The industry and zeal which have gone into the compilation of this book of quotations is recognized by General K. M. Cariappa, who writes a Foreword to this ex-serviceman's collection. The 1800 quotations are drawn from an unusually wide range of sources, the tone being chiefly ethical. The collection would have benefited if the compiler's far-flung net had larger meshes, through which the more pedestrian reflections might have slipped, but there are many of these quotations that will challenge thought. An authors' index would make it more readily usable.

E. M. H.

CORRESPONDENCE

"OXFORD TODAY": A COMMENT

Perhaps Mr. J. Brittain-Catlin's article on "Oxford Today" in your September number was not meant to be discussed in Oxford. But it is so penetrating that I hope you will allow a reader who is still an Oxford undergraduate to point out one omission.

This is the failure so much as to mention the word Christianity. The problems of specialization illuminated by the article have already been much studied in Britain—chiefly in Christian circles. The most important book on the subject is *The Crisis in the University* by a convinced Christian, Sir Walter Moberly, who holds that the evils of specialization can be lessened if the universities encourage free debate, for or against the Christian interpretation of the nature and destiny of man.

Mr. Brittain-Catlin also believes in a return to living religion as the hope for the university. But he believes that "the faith of the future is not a new faith, but a return to the old faiths"; and the synthesis of the old faiths is described thus: "God is One." And I do not think that such a religion can either *unite* a Western university (so that the university becomes a closed, "religious" one, as in the Middle Ages), or *awaken* it into fruitful questioning (so that the university becomes an "open" one).

My reason is a year's experience as editor of a journal of enquiry into religion, conducted by Oxford tutors and undergraduates and called *University*. The discussion in our pages which aroused most interest was one on the statement that "God loves us." Two tutors of philosophy held that this statement was meaningless. The normal test of whether a statement means anything is first to see whether its denial would mean something else. Thus the statement "Most fathers love their children" means something, for we can also say that "Some fathers show no signs of loving their children." But this test cannot be applied to religious language, for religious people believe that "God loves us" although God shows no signs of concern when, say, a child dies of cancer.

I think that Mr. Brittain-Catlin would hold that such a statement as "God loves us" is not so important as the statement that "God is." But I do not think that most people in Oxford would agree with him. One of the anti-religious tutors wrote in this discussion:

> ...the proposition that God exists must follow and not precede propositions about what God is and does. Before we can begin to ask whether or not God exists, we must be told, at least in outline, what it is that is said to exist.

In the discussion, one tutor has maintained that the statement that "God exists" cannot be touched by philosophy, for it is one of a number of attitudes towards life which must be adopted or rejected before philosophy can begin. The trouble about this kind of religion—which is very like Mr. Brittain-Catlin's—is that it is difficult to bring it into relation with everyday experience, and with the kind of philosophy, now dominant in Oxford, which deals with everyday experience and not with metaphysics. If religious language is not an assertion like other assertions—if, for example, "You ought, because it is God's will" asserts no more than "You ought, and incidentally I have decided that God is"—then modern Oxford is not going to be interested in religion. "What does the word God mean? How does one recognize a God or detect his presence?" Such questions will have to be answered before people in Oxford will agree to "a return to the faiths of old."

These seem to me precisely the questions which Christianity can answer better than other religions. For Christians agree that one must "recognize a God" before one can say "God is"; and when people ask, "What is God like?" Christians answer, "Like Jesus Christ"—a man for whose teaching and conduct there is at least some historical evidence. When people ask, "Does God love us?", Christians answer, "God loves us so much and regards the evil in the world so seriously, that in the person of Jesus Christ he experienced our suffering and taught us how to overcome the evil which is its cause." If people accept those answers, they are able to give content to their belief that "God is." For they can also say, "If Jesus Christ had not lived, we should never have known what God is like" and "If Jesus Christ had been defeated by evil, we should have known that the God of whom he spoke does not love us."

Of course, many people in Oxford do not accept these Christian answers. But at least the answers are generally admitted to mean something. At least they are discussed. And at least they are accepted by some. In every college there is a Christian chapel, and the Christian societies of undergraduates are just as strong as the political and dramatic societies mentioned by Mr. Brittain-Catlin. In Oxford, therefore, a real discussion is proceeding about Christianity; and it is the hope of many—including non-Christians, who are being encouraged to define their own beliefs more accurately—that this discussion will awaken the "open" university to a greater awareness of the fundamental problems of mankind.

I do not think that such a discussion would be produced if religious people in Oxford were to abandon the Christian claims in favour of the statement that "God is" (which, I take it, is what "God is One" means). Not all the university is likely to accept Christianity, but then I do not think that the university as a whole would understand—let alone accept—the religious synthesis so ably advocated by Mr. Brittain-Catlin. Indeed, I do not believe that even religious people, in East or West, would understand it either. For religious people, East or West, not only believe that "God is." They also believe that "God acts."

D. L. EDWARDS

Magdalen College,
Oxford.

THINKING AND VALUING

I have received a copy of Mr. D. R. Cousin's notice of my book. I do not normally reply to reviews, but Mr. Cousin's notice is not a review, and I think this should be made clear to your readers. It is simply an *ex cathedra* statement of Mr. Cousin's opinions, which I suppose have no more *a priori* status than my own.

All the points raised in Mr. Cousin's notice are dealt with in the text of my book, in passages which Mr. Cousin has chosen to ignore.

D, J. MCCRACKEN

The University,
Birmingham.

THE INDIAN INSTITUTE OF CULTURE

[The lecture which we publish here on two famous schools of Indian dancing was delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on December 29th, 1951, before an audience of 370. The lecturer, who accompanied her exposition with demonstrations, was **Shrimati Leela Bhaskariah**, who had recently returned from a tour of South America as a member of the dance troupe of Shrimati Mrinalini Sarabhai.—ED.]

BHARATA NATYAM AND KATHAKALI DANCE

Dancing in India is becoming popular no doubt, but there are still very few who know even the basic elements that constitute this wonderful art which has justly been described as "Movement in Sculpture." Every acrobat who can perform certain agile movements to music—be they ugly or otherwise—passes off for a great dancer and is not only able to make a decent living out of it but is looked up to as an authority on the subject of dancing.

Dancing lies at the root of all processes leading towards the attainment of salvation and *bhakti*. Out of the ecstatic dance of Brahma the Creator, came forth the Universe, for

> Dancing was first created by the Lord Brahma who, drawing forth all the wisdom of the Vedas, provided for mortal eyes an entertainment that taught the sacred philosophy of the Hindus to the world.

Nritya is the outcome of the five activities of God—Creation, Preservation, Destruction, Illusion and Salvation, as visually interpreted in the Cosmic Dance of Shiva or the *Tandava*. All dancing can be divided into two types: the *Lasya* and the *Tandava*. The *Lasya*, graceful and delicate, is embodied in the Goddess Parvathi, who was its first exponent. *Tandava* is the dance of Shiva and is full of vigorous and masculine movements. *Tandava* and *Lasya* are further divided into *Natyam* (dramatic interpretation of a story through dancing), *Nrityam* (that in which are included both expression and mood) and *Nrittam* or pure dancing.

Abhinayam is the highest form of dancing and is the art of expression, where the face, the limbs and the hands are used in the portrayal of thoughts or emotions. Bharatha's *Natya Sastra*, that elaborate treatise on Dancing deals with four classes of *Abhinaya*—(1) *Satvika* (*Bhava* or sentiment) (2) *Angika* or gesture, (3) *Vacika*, or, singing and (4) *Aharya*, that is, dress and *décor*, if there is any. The hand gestures or *mudras* are a highly elaborate language including natural gestures, for instance, a deer, a fish, a lotus. These gestures have become so much a part of our lives that they are to be easily recognized.

Dancing is not merely to give delight. It fulfils a much higher purpose—that of causing *Parmananda* or Bliss. It is said that the Lord Brahma created this art by taking music from the *Rigveda*, *Abhinaya* from the *Yajurveda*, song from the *Samaveda* and sentiments or emotions from the *Atharva Veda*. This art he claimed would liberate the ever-struggling human soul from all desire, destroy sorrow and confer on it the highest gift of Supreme Bliss.

Indian Dancing consists of various forms, of which perhaps the most important are *Bharata Natyam*, *Kathakali* (the dance drama of Malabar), *Kathak* (North India) and *Manipuri* in the East. Besides, there are other forms like the *Garba* of Gujarat, the *Dasiatam* of Tanjore and the *Kolattam* of the Tamil Districts. I shall speak today about *Bharata Natyam* and *Kathakali*.

Bharata Natyam goes back to the *Rigvedic* hymns, where, as has been pointed out by Dr. V. Raghavan, the dawn is spoken of as "the brightly attired *danseuse*." Dr. Raghavan writes:—

> It is the same dance whose form Indian artists have used to beautify the walls of caves and shrines; it is the sacred temple

dance for the maintenance of which Chola monarchs made endowments to South Indian temples.

Bharata is not only the name of the sage who wrote an elaborate treatise on dancing but, when broken up into the three syllables *Bha, Ra* and *Ta*, may also signify the three important elements of the Dance—*Bha* being *Bhava* or Emotion ; *Ra, Raga* or Melody ; *Ta, Tala* or Rhythm.

In ancient days dancing seems to have formed an important part of a girl's education—as important as a knowledge of music or of Sanskrit. Malavika, the heroine of Kalidasa's *Malavikagnimitra*, is an accomplished dancer and is the star pupil of her Guru. It is also said that Princesses in the South were in the habit of dancing for their subjects on festive occasions.

Dancing was also done in temples by the *Devadasis* of South India who were once the most cultured and accomplished exponents of this art. "*Devadasi*" originally meant a *danseuse* who was dedicated in childhood to the service of God and who expressed her devotion through her dancing. Corruption crept in gradually, however, and the *Devadasi* instead of being a Servant of God became nothing better than a courtesan who through force of custom fulfilled her duties at the temple by dancing on certain festive occasions and that too more out of a sense of duty than anything else. This was such a pity, for some of these *Devadasis* were highly learned and cultured women and had been truly inspired by religious fervour and lyrical ecstasy of the highest order.

In the course of time, dancing came to be looked down upon by society as an art which, though lovely in itself, had odious associations and as such ought to be neglected or tabooed. With the dawn of the modern age and the nation-wide renascence of Art in India, however, dancing has again been raised to its former level through the efforts of many a great spirit. It is coming into its own, though there is the other great danger of vulgarity creeping in, of the art being cheapened on account of its ever-increasing popularity.

Bharata Natyam is now taught by *Natuvans* or teachers of dancing who guard the secrets of their art jealously and impart them fully only to the deserving pupil. Some of them are money-minded and want to exploit their art to the fullest extent, but even such men respect real talent.

Natyam consists of *Nritya* or interpretative dance which expresses the meaning of songs through gestures and expression and *Nritta*—pure dance, full of gestures and definite patterns of rhythm with no particular significance. The *Natya Sastra*, the last word on the subject, states that the *Karana*, a co-ordination of step, gestures and pose, is the basic rhythmic cadence while the *Anghara* is a series of such movements set to a pattern and a rhythm. Every dancer has to start with what are called *Adavus*, of which there are 10 classes having 12 varieties each. An *Adavu* is a movement set to rhythm where the face, the body and the foot come into play in full co-ordination or individually and the whole thing represents a syllable. A series of these *Adavus* strung together in a definite rhythmic pattern form a *Jati* which ends with a *Tirmana* —a finale—a sort of climax, a fitting conclusion to the pattern formed.

Bharata Natyam is truly traditional in the sense that the dancer does not create—she has merely to do what she has been taught, perfection being the longed-for ideal. The gifted masters compose dance pieces set to music composed by great musicians. Some of these pieces are very old and have been passed down from generation to generation, probably through oral tradition. The greatest living master is Sri Meenakshisundaram Pillai of Tanjore, who has been responsible for training many a good dancer. His style is precise, vigorous and graceful.

A *Bharata Natyam* programme as it stands today is the result of careful thought and planning on the part of

the dance masters of Pandanallur and it was evolved about a hundred years ago.

The programme invariably starts with the *Alarippu* or the Dance of Invocation—for *Bharata Natyam* is highly ritualistic. *Alarippu* means flowering forth and the dancer does open out like a flower in praise of God, on whom all dance is centred. The artist starts with the pose of adoration, feet together, body bent slightly forward and hands folded together above the head in salutation of God and, as the dance commences, the hands are brought down in the same gesture before the face in salutation of the learned and in front of the chest in salutation of the audience. There is generally no music and it is danced to *jatis* of seven beats and to the accompaniment of *bhols* or rhythmic syllables in double and triple timing. The neck and shoulder movements are delicate and subtle and the eyes flash from side to side. On the whole the *Alarippu* is short and sweet and serves to give an idea of the general form and characteristics of *Bharata Natyam*.

The second item, the *Jaliswaram*, is *Nritta* or pure dance set to rhythm and tracing out a definite pattern. It consists of quick, vigorous and elaborate movements. The music has no words and consists of notes sung by the vocalist.

In the *Sabdham*, the dancer for the first time introduces the art of gesture or *Abhinayam* and the song has meaning, usually of a religious nature, sometimes describing the *amours* of the Gods. It starts with a *Tirmana*, and between the lines of the song these *Tirmanas* are again brought in, probably to relieve the monotony.

The *Varnan* is a highly elaborate and rich dance composition which calls into full play the versatility and skill of the dancer. The music is of a very high order and the piece itself is a harmonious combination of *Abhinaya* and pure dance—vigorous *Jatis* being interspersed between the lines of the song and the whole thing reaching to a climax of quick movements of an exquisite pattern in the *Charanam*. The theme is usually a girl's longing for her beloved, all the moods of love she is subject to being symbolic of the longing of the Soul for the Infinite.

Next comes the *Padam* where the dancer has full scope for improvisation. A *Padam* is a song sung slowly and expressed entirely through gestures and facial expressions and the song is either in praise of the gods or deals with their *amours*. The dancer walks to and fro in the conventional manner.

The *Tillanna*, an exquisite and highly complicated rhythmic composition, is pure dance or *Nritta*. It is full of movement of the neck, the shoulders and the eyes, sculpturesque poses and rapid movements set to different rhythms. It has to be done with an ease and a freedom which are acquired only through long practice and hard work.

The last item is a Sanskrit verse rendered by gesture from a devotional lyric, the *Amarasutaka*, or from the equally devotional *Krishnakarnamrita* —where the different phases of love and devotion for Lord Krishna are described.

The programme is an artistic whole and has a beginning and an end, the *Slokam* or Sanskrit devotional verse being a fitting conclusion.

Kathakali or the dance-drama can be traced back to the Tantric period of the Vedic Age but it was only in the first half of the 17th century that the present form of *Kathakali* was evolved by the Raja of Kottarakkara, a renowned scholar who revived the ancient folk dance-drama in a new garb and an improved form. It is one of the most highly stylized and most highly developed dance techniques of India. The dramas are written in a peculiar mixture of Malayalam and Sanskrit.

Kathakali is full of movements, varied expressions and a wealth of gestures. It is the art of acting. The *Kathakali* dancer has to be agile and flexible and a master of expression and hence has

to undergo an elaborate training, drilling and special massage. *Kathakali* blends *Natya* and *Nritya* in one movement and uses a great deal of mime. It is an indigenous pantomimic dramatic art and has its own extraordinary technique and peculiar make-up and costume. *Kathakali* is the interpretation of a *Kavya* through *Abhinayam* and *Nrittam*, *i. e.*, dancing with *Rasa* as the main feature of the *Abhinayam*. In this connection it would not be out of place to mention Mahakavi Vallathol and his Kerala Kala Mandalam, in which magnificent efforts are being made to revive this wonderful art and to modify the system of presentation to suit popular taste.

The student of *Kathakali* has to undergo severe training and has to start early. After an intensive course of massage at the *Kalari* (a kind of gymnasium) and rhythmic exercises, he is made to go through the second stage where the eyes, strides, eyebrows, cheeks and lips are trained to make him fully expressive. In the third stage he is taught *Mudras* and lastly movements under *Tala*. After these courses the pupil is presented in a *Kathakali* performance and after years of practice and rehearsals he becomes fully proficient and is called a *Kathakali* actor. He must always keep up his practice and his massage, however, lest he lose his suppleness and his skill. The dance itself is a part of the entire play.

Dances in Kerala are of three kinds: (1) the Religious, (2) the Semi-religious and (3) the Secular. The religious dances are performed in a temple, or at some home, in honour of a god or a goddess. Those of the second type are semi-religious, on account of the religious themes which are enacted. The secular type is very popular and is held in the open air under the sky after sunset; it sometimes goes on till dawn.

The *Kathakali* performance begins with the drummer's playing with a stick on his *Chenda* or the two-faced drum to advertise the show. After this the singers invoke the aid of God and then the dancers who have to make the first appearance come in, behind a curtain. This is the *Purappadu* or the Introduction. Before the performance begins there is a prelude behind the curtain consisting of song and movement which is called the *Totayam*. After this the actors come out and the actual play commences.

In the bright glow of brass oil lamps lighting up their bizarre and colourful mask-like make-up, their billowing skirts, towering head dresses and heavy ornaments, with wonderful effects of light and shadow, their supple bodies leaping, twisting and swaying to the musical accompaniment of cymbals, gongs and the beats of the *Maddalam* and *Chenda* drums, they trace out an intricate pattern of foot work, conveying a world of meaning through their expressive gestures and marvellous, quick changes of expression. The turn of the head, the flash of an eye conveys a wealth of meaning and the whole has an absolutely hypnotic influence on the audience.

The *Kathakali* is essentially performed by men, men taking even the female parts. The dialogues are songs and are written in Malayalam while the incidents are in Sanskrit and in Malayalam. The legends enacted are mostly from the *Mahabharata*, the *Ramayana* and the Puranas. A *Kathakali* performance usually takes about nine hours but the audience never gets bored because the story is depicted with such great skill.

Kathakali dancers are usually divided into five types and each type has a different kind of make-up. There are *Pacchas*, consisting of Gods, kings and all heroes, with the face painted green, while *Kathi* represents worldly pride and ambition—the make-up being red and green. The *Thadi* represents lower characters; these have beards and the make-up is red, white and black. The demons or *Rakshas* or *Kari* are painted black, while the *Minniku* are sages, women and messengers and have no special make-up as such. The make-

up is very elaborate and usually takes the dancer about two to three hours to put on.

Kathakali involves a great deal of symbolism and gesture. Gestures are natural, imitative and *prasarit* or religious, symbolic gestures. These gestures are exhibited by three agencies—the head, the limbs and the hand poses or *Mudras*. There are, according to Bharata, 13 actions of the head, 36 kinds of glances, 8 kinds of looks, 9 movements of the neck and so forth.

Mudras, the symbols made with the hand, are visible signs suggestive of an idea. These *Mudras* form a language in acting and express the feelings of the actor. They are performed with either one hand or two, the basic number being 24. Each gesture is accompanied by some *Rasa* (æsthetic sentiment) and is performed with a certain *Bhava* or æsthetic emotion.

In dancing it is said that where the hand is there the eye must go and where the eye goes the mind must follow.

There are altogether nine *Rasas* in dancing: (1) *Sringara* (amorous), (2) *Veera* (valorous), (3) *Karuna* (pathetic), (4) *Hasya* (comic), (5) *Adbhuta* (marvellous), (6) *Bhayanaka* (terrible), (7) *Bheebatsa* (disgusting), (8) *Roudra* (wrathful), and (9) *Shanta* (serene).

LEELA BHASKARIAH

THE MARKS OF THE TRUE LEADER

Lincoln and Democratic Morality is the title of a radio discussion between three well-known American professors which is published as University of Chicago Round Table Pamphlet No. 724, along with another discussion broadcast on the eve of Lincoln's birthday in 1945: "With Malice Toward None." The participants brought out many of Lincoln's qualities, in their attempted analysis of his character, but one is left with the feeling expressed by Professor Avery O. Craven of the University of Chicago, "that something of the mystery of greatness and something of the stature of the man" has escaped them.

An interesting point which emerged was the need of human beings for a hero, a rôle which Lincoln had filled for an ever widening circle, thanks to his conscience, his magnanimity, his zeal for justice to all men. Lincoln appeared to many, Prof. T. V. Smith of Syracuse University suggested, "as their own better selves." The expression "split personality" is so freely bandied about today that we need Professor Smith's reminder that "we are all divided selves." All are but those who have achieved the final integration between the higher and the lower self in each. Lincoln is a hero because, as Professor Craven declared, "he had the capacity for growth, and grow he did. He grew under responsibility and he became great through suffering and defeat."

His "success story," exciting our admiration and strengthening our human courage, was, as Professor Smith remarked, "more of the inner than of the outer life."

Lincoln became our elder brother in wisdom as well as in sadness. He saw the figure which he cut and smiled a healing smile. He saw what a sorry figure the world itself cuts, and yet he kept his courage to live—yea, to live greatly.